

ΕΝ ΟΛΙΓΩ ΧΡΙΣΤΙΑΝΟΣ

THE

Almost Christian
DISCOVERED;

OR, THE

FALSE PROFESSOR
TRYED and CAST.

Being the substance of Seven

S E R M O N S,

First Preached at *Sepulchres, London, 1661.*

And now at the importunity of Friends
made Publique.

By *MATTHEW MEADE.*

Luk. 16. 14. And the Pharisees who were covetous, heard
all these things, and they derided him.

Vers. 15. And Jesus said unto them, Ye are they which
justifie your selves before men; but God knoweth your
hearts: For that which is highly esteemed amongst
men, is abomination in the sight of God.

London, Printed by R. I. for Thomas Parkhurst,
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IN OATH OF TESTIMONY

Almost Christian
DISCOVERED.

THE
LIFE OF
THE
LATE
CAST.

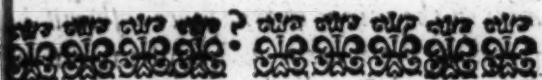
SERMONS

PREACHED BY
THE
LATE
REVEREND
FATHER
JOHN
BAPTIST
MARTIN
OF
THE
CITY
OF
PARIS
IN
THE
YEAR
1763

BY M. MARTIN, M.A.

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To the Congregation at Sepulchres, that were the Auditors of these Sermons;

Grace and Peace be multiplied.

Beloved,

WHat the meaning of that Providence was, that called me to the occupation of my Talent amongst you this Summer, will be best read and understood by the effects of it upon your own souls; The kindly encrease of grace and holiness in heart and life, can only prove it to have been in mercy; where there is not the fruit of the Word, there it becomes a Judgement. The Word travels with life or death, salvation or damnation, and bringeth forth one or other in every soul that hears it; I would not for a world (were it in my power to make the choice) that my labours, which were meant and designed for the promotion of your immortal souls, to the

The Epistle Dedicatory.

glory of the other world, in a present pursu-
ance of the things of your peace, should be
found to have been a Ministration of
Death and Condemnation, in the great pe-
day of Jesus Christ. Yet this (the Lord
knoweth) is the too common effect of the
most plain and powerful preaching of the

Ezek. 47. Gospel. The waters of the Sanctuary
11. do not always heal where they come; for
there are mirie and marish places that
shall be given to Salt למלח. The
same word (למח) is elsewhere in Scrip-
ture rendred barrenness, he turneth a
fruitful land (למלח) into barren-
ness: so that the Judgement denounced
upon these miry and marish places, is, that
the curse of barrenness shall rest upon
them, notwithstanding the waters of the
Sanctuary overflow them.

Ps. 107. 34

Jude 11.

It is sad, but certain, that the Gospel
inflicteth a death of its own, as well as
the Law; or else how are those Trees in
Jude said to be δις ἀποθανόντα, twice
dead, plucked up by the roots? Yea,
that which in it self is the greatest mer-
cy, through the interposition of men
justs, and the efficacy of this cursed sin of
unbelief, turneth to the greatest Judge-
ment, as the richest and most generous

Wis

The Epistle Dedicatory.

Wine makes the sharpest Vinegar. Our Lord Christ himself, the choicest mercy Rom. 5. 2.
that the Bowels of a God could bless a perishing World withal, whose coming Joh. 3. 16.
(himself bearing witness) was no less Errand than that of Eternal Life and Blessedness to the lost and cursed Sons of Adam: Yet to how many was he
 אבונגפ רצור מב סול *a Stone of stum-*
bling, and a Rock of offence; Yea, a Joh. 10. 10
gin and a snare, and that to both the Houses of Israel, the only professing people Isa. 2. 14.
of God at that day in the world. And is he not a stone of stumbling in the Ministry of the Gospel to many professors to this very day, upon which they fall and are broken? When he saith, Blessed is he whosoever Mat. 11. 6.
shall not be offended in me; he doth therein plainly suppose, that both in his person and Doctrine the generality of men would be offended in him.

Not that this is the design of Christ and the Gospel, but it comes so to pass through the corruptions of the hearts of men, whereby they make light of Christ, and stand out against that life and grace which the Lord Jesus by his Blood so dearly purchased, and is by the preaching of the Gospel so freely tendered; the wil-

The Epistle Dedicatory.

ful refusal whereof will as surely double our damnation, as the acceptance thereof will secure our eternal salvation.

Oh consider it is a thing of the most serious concernment in the world, how we carry our selves under the Gospel, and with what dispositions and affections of heart and soul, seasons of grace are entertained; this being taken into the consideration to make it weight, that we are the nearer to Heaven or to Hell, to Salvation or Damnation, by every Ordinance we sit under: Boast not therefore of priviledges enjoyed with neglect of the important duties thereby required. Remember Capernaums case, and tremble: As many go to Heaven by the very gates of Hell, so more go to Hell by the gates of Heaven, in that the number of them that profess Christ, is greater then the number of them that truly close with Christ.

Mat. XI. 23

Beloved, I know the Preaching of the Gospel hath proselited many of you into a Profession; but I fear that but few of you are brought by it to a true close with the Lord Christ for salvation. (I beseech you bear with my jealousy, for it is the fruit of a tender love to your precious souls) Most men are good Christians in the

The Epistle Dedicatory.

the verdict of their own opinion; but you know the Law alloweth no man to be a witness in his own case, because their affection usually out-acteth Conscience, and self-love balketh Truth for its own interest.

The heart of man is the greatest Impostor and Cheat in the world; God himself adjusts it, Jer. 17. 9. The heart is Supplanta-
deceitful above all things. Some of the *tivum cor ira omni.*
deceits whereof you will find discovered in this Treatise, which sheweth you that every Grace hath its counterfeit, and that the highest Profession may be, where true Conversion is not.

The design hereof is not to break the bruised Reed, nor to quench the smoking Flax; not to discourage the weakest believer, but to awaken formal Professors. I would not sad the hearts of any, whom God would not have made sad; though I know it is hard to rip up the dangerous estate and condition of a professing Hypocrite; but that the weak Christian will think himself concerned in the discovery. And therefore as I Preached a Sermon on Sincerity among you, for the support and encouragement of such, at the end of this; so I did purpose

The Epistle Dedicatory.

pose to have printed it with this : But who can be Master of his own purposes ; that is (as I am) under such daily variety of Providences ! your kindly acceptation of this, will make me a debtor for that.

The Dedication hereof, belongs to you on a double account ; for as it had not been preached, but that love to your souls caused it, so it had much less been printed, but that your importunate desire procured it : And therefore what entertainment soever it findeth in the world, yet I hope I may expect you will welcome it, especially considering it was born under your Roof, and therefore hopes to find favour in your eyes, and room in your hearts.

Accept it, I beseech you, as a publick acknowledgement of the Engagements which your great, and (I think I may say) unparallel'd Respects have laid me under, which I can no way compensate, but by my prayers ; and if you will take them for satisfaction, I do promise to be your Remembrancer at the Throne of Grace, whilst I am

Matthew Meade.

To



To the Reader.

Reader,

I Know how customary it is for men to ascend the publick Stage, with premised Apologies for the weaknesse and unworthinesse of their labours, which is an argument that their desires (either for the sake of others profit, or their own credit, or both,) are stretched beyond the tedder of their abilities; and that they cover to commend themselves to the Worlds censure, in a better dress than common infirmity will allow; for my own part I may truly say with Gideon, *Behold my thousand is the meaneſt* (my Talent is the ſmalleſt) and I am the

אלפי
הדל

Judg. 6, 19

To the Reader.

Gal. 6. 8.

somewhat more digested, and possibly better fitted for common acceptation; but this is but to consult the interest of a mans own name, which in matters of this concern, is no better than a *sowing to the flesh*, and the harvest of such a Seeds-time will be *in corruption*.

1 Cor. 9.
14.

Thou hast here one of the saddest considerations imaginable presented to thee, and that is how far it is possible a man may go in a profession of Religion, and yet after all fall short of Salvation; How far he may run, and yet not *so run as to obtain*; this, I say, is sad, but not so sad as true; for our Lord Christ doth plainly attest it, *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.*

Luk. 13. 14

My design herein is, that the formal sleepy Professor may be awakened, and the close Hypocrite discovered; but my fear is, that weak believers may be hereby discouraged; for as it is hard to shew how low a Childe of God may fall into sin, and yet have true grace, but that the sinner will be apt thereupon to presume; so it is as hard to shew how high an Hypocrite may rise

To the Reader.

rise in a Profession, and yet have no grace, but that the Believer will be apt thereupon to despond. The prevention whereof I have carefully endeavoured, by shewing, That though a man may go thus far, and yet be but *Almost a Christian*; yet a man may fall short of this, and be a true *Christian* notwithstanding; judge not therefore thy state by any one *Character* thou findest laid down of a False Professor, but read the whole, and then make a judgement; For I have cared, as not to give childrens bread to dogs; so not to use the *Dog-whip* to scare the children; yet I could wish that this *Book* might fall into the hands of such only whom it chiefly concerns, who have a name to live, and yet are dead; being busie with the form of *Godliness*, but strangers to the power of it. These are the proper subjects of this Treatise. And the Lord follow it with his blessing where-ever it comes, that it may be an awakening word to all such, and especially to that Generation of profligate professors (with which this Age abounds) who, if they keep to their Church, bow the knee, tale out a few

om. 3. 13

Mat 7. 14.

Pet. 1. 19

Mat 7. 14.

few prayers, and at a good time receive the *Sacrament*, think they do enough for Heaven, and hereupon judge their condition safe, and their salvation sure, though there be a hell of sin in their hearts, and the *payson of Asps* under their lips, their minds being as yet carnal and unconverted, and their Conversations filthy and unsanctified: If eternal life be of so easie attainment, and to be had at so cheap a rate of devotion, it is to me a wonder what our Lord Christ meant to tell us, *Strait is the gate and narrow is the way which leadeth unto life, and there be few that find it.* And why the Apostle should perplex us with such a needless injunction, *To give diligence to make their calling and election sure*; certainly therefore it is no such easie thing to be saved, as many make it, and that thou wilt see plainly in the following Discourse: I have been somewhat short in the application of it, and therefore let me here be thy Remembrancer in five important duties.

First, *Take heed of resting in a form of Godlineſs*, as if Duties *ex opere operato* could confer grace; a lifeless formality

To the Reader.

ty is advanced to a very high esteem
in the world, as a *Kab of Doves Dung* 2 King. 6.
was sold in the Famine of *Samaria*, at ^{25.}
a very dear rate. Alas the profession
of Godliness is but a sandy foundati-
on, to build the hope of an immortal
Soul upon for Eternity; remember
the Lord Jesus Christ called him a
foolish builder, *that founded his house* Mar. 7. 16.
upon the sand; and the sad event pro-
ved him so, *for it fell, and great was* Vers. 27.
the fall of it; Oh therefore lay thy
foundations by Faith upon the Rock
Christ Jesus; look to Christ through 1 Cor. 3.
all, and rest upon Christ in all. 12.

Secondly, *Labour to see an excellen-
cy in the Power of Godliness, a Beauty
in the life of Grace*; If the means of
Grace have a loveliness in them, sure-
ly Grace it self hath much more; for
finis dat amabilitatem mediis; the
goodness of the means lies in its suita-
bleness and serviceableness to the
end; the form of godliness hath no
goodness in it, any farther than it
steads and becomes useful to the soul
in the power and practise of Godli-
ness. The life of Holiness is the only
excellent life; it is the life of Saints
and

and Angels in heaven, yea, it is the life of God himself. As it is a great proof of the baseness and filthiness of sin, that sinners seek to cover it; so it is a great proof of the excellency of Godliness, that so many pretend to it. The very Hypocrites fair profession pleads the cause of Religion; although the Hypocrite is then really worst, when he is seemingly best.

*Malus ubi
bonum se
simulat,
nunc est
pessimus.*

Thirdly, Look upon things to come as the greatest realities; for *non entis & non apparentis idem est affectus*; things that are not believed, work no more upon the affections, than if they had no being; and this is the grand reason why the generality of men suffer their affection to lacquey after the world, setting the Creature in the place of God in their hearts.

Most men judge of the reality of things by their visibility and proximity to Sense; and therefore the choice of that wretched Cardinal becomes their Option, who would not leave his part in *Paris*, for his part in *Paradise*; sure whatever his interest might be in the former, he had little enough in the latter: Well may

To the Reader.

may coverousness be called Idolatry,
when it thus chuses the World for its Col. 3. 5.
God.

O consider Eternity is no Dream;
Hell and the Worm that never dies, Mar. 9. 44.
is no melancholy conceit; Heaven is
no feigned *Elysium*: There is the
greatest reality imaginable in these
things; though they are spiritual, and
out of the ken of sense, yet they are
real, and within the view of faith:
Look not therefore at the things which are 2 Cor. 4.
seen, but look at the things which are not 18.
seen; for the things that are seen are tem-
poral, but the things which are not seen are
eternal.

Fourthly, Set a high rate upon thy
soul; what we lightly prize, we easily
part with; many men sell their souls
(at the rate of prophane *Esaus* birth- Heb. 12. 10
right) for a morsel of meat, nay, for that
which (in the sense of the Holy Ghost)
is not bread. O consider, thy soul is Isa. 55. 2.
the most precious and invaluable
Jewel in the world; it is *δοφδ τέκτο-*
ν καλὸν ποίκιμα, the most beautiful
piece of Gods workmanship in the
whole Creation; it is that which bears
the Image of God, and which was
bought

To the Reader.

1 Pet. I.
18, 19.

bought with the Blood of the Son of God; and shall we not set a value upon it, and count it precious?

The Apostle *Peter* speaks of three very precious things.

1 Pet. 2. 7.
1 Pet. 1. 4.
and 1. 1.

{ *A precious Christ.*
{ *Precious Promises.*
{ *And precious Faith.*

Now the *preciousness* of all these lies in their usefulness to the Soul. *Christ* is *precious*, as being the Redeemer of precious souls; the *Promises* are *precious*, as making over this *precious Christ* to *precious souls*. *Faith* is *precious*, as bringing a *precious soul* to close with a *precious Christ*, as he is held forth in the *precious promises*. Oh take heed that thou art not found *over-valuing* other things, and *undervaluing* thy soul. Shall thy flesh, nay thy beast be loved, and shall thy soul be slighted? wilt thou cloathe and pamper thy body, and yet take no care of thy soul? this is as if a man should feed his dog, and starve his Childe: *Meats for the belly, and the belly for meats, but God shall destroy both it and them*. Oh let not a tottering perishing carcass have all your time and care,

1 Cor. 6.
13.

To the Reader.

are, as if the life and salvation of thy
soul were not worth the while.

Lastly, *Meditate much of the strict-
ness and suddenness of that Judgement-
day, which thou and I must pass through
into an everlasting state, wherein God
the impartial Judge will require an
account at our hands, of all our Ta-
lents and bequests; we must then
account for time, how we have spent
that; for Estate, how we have employ-
ed that; for strength, how we have
laid out that; for affections and mer-
cies, how they have been improved;
for the Relations we stood in here,
how they have been discharged; and for
seasons and means of Grace, how they
have been husbanded; and look how
we have sowed here, so shall we reap here-
after.* Gal. 6. 7.

Reader, These are things that of all
other deserve most of, and call loud-
est for, our utmost care and endea-
vour, though by the most least minded:
To consider what a spirit of Atheism
(if we may judge the tree by the fruits, Mat. 7. 10.
and the principle by the practice) the
hearts of most men are filled with,
who live, as if God were not to be
served,

To the Reader.

Ephes. 4.
19. and
2. 12.

Psa. 119.
158.

Verf. 136.

served, nor Christ to be sought, nor
lust to be mortified, nor self to be de-
nied, nor the Scripture to be believed
nor the Judgement-day to be minded
nor Hell to be feared, nor Heaven
be desired, nor the Soul to be valued
but give up themselves to a worse
than brutish sensuality, *to work all un-*
cleanness with greediness, living with-
out God in the world; This is a me-
ditation fit enough to break our hearts
if at least we were of holy Davids tem-
per, who *beheld the transgressors and was*
grieved, and had *Rivers of waters run-*
ning down his Eyes, because men kept not
Gods Laws. The prevention and cor-
rection of this Soul-destroying distem-
per, is not the least design of this Treas-
ure now put into thy hand, though the
chief virtue of this Receipt lies in its
Soveraign use to assuage and cure the
swelling Tympany of Hypocrisie; yet
it may serve also (with Gods blessing)
as a plaister for the Plague-sore of
prophaneness, if timely applied by se-
rious Meditation, and carefully kept
on by constant prayer.

Reader, Expect nothing of curiosity
or quaintness, for then I shall deceive
thee

To the Reader.

ance; but if thou wouldst have a touch-
e done for the tryal of thy state; possi-
vely this may stead thee: If thou art
either a stranger to a profession, or an
hypocrite under a profession, then
read and tremble, for thou art the man
there pointed at.

un — Mutato nomine de te

Horat.

ich Fabula narratur —

me But if the Kingdom of God be come *Mark 9. 1.*
art with power into thy soul; if Christ be *Luk. 17. 21*
eformed in thee; if thy heart be up-
weight and sincere with God, then read
and rejoyce.

ne I fear I have transgressed the bounds
of an Epistle; The Mighty God, whose *Isa. 48. 17.*
privilege it is to teach to profit,
whether by the tongue, or the pen,
thy speaking, or writing, bless this
tract, that it may be to thee as a
Cloud of Rain to the dry ground,
ye dropping fatness to thy soul, that so
thy Fleece being watered with the dew
of Heaven, thou mayest grow in grace, *2 Pet 3. 18*
and in the knowledge of our Lord and Sa-
viour Jesus Christ; In whom I am,

Thy Friend and Servant,

London, Oct. 19.

1661.

Mat. Meade.

THE CONTENTS

- T**He scope of the Chapter, page
The Coherence of the Text, 3,
The sense and meaning of the words, 4, to
The Doctrine propounded,
Two things arise from it of serious meditation,
Three things are premised,
First, There is nothing in this Doctrine
should be matter of stumbling or discouragement to weak Christians,
There is great use of such Doctrine as this
is,
1. To make them look to their standing, it
2. It helps to raise their Admiration
distinguishing love,
3. It incites to that excellent duty of heart
searching,
4. It engages the soul to double diligence

Secondly

The Contents.

Secondly, It is premised, though many go far in the way to Heaven, and yet fall short; yet that Soul that hath the least true grace, shall never fall short,

Thirdly, They that can bear such truths as this, without serious reflections, and self-examination, may suspect the goodness of their condition,

The Doctrine re-assumed and demonstrated by Scripture-evidence.

By the example of the young man in the Gospel,

Proof from the Parable of the Virgins,

The Demonstration from Isa. 58. 2.

The Text opened,

For the more distinct prosecution of the Point, is shewed,

First, How far a man may go, what attainments he may reach unto, what progress he may make in Religion, and yet be but Almost a Christian,

Secondly, Whence it is that many go so far, as that they are Almost Christians,

Thirdly, Why they are but Almost Christians,

Fourthly, What the reason is, why men that

The Contents.

that go so far to be Almost Christians
go no farther then to be Almost Ch
istians.

Quest. 1. How far a man may go
the way to heaven, and yet be b
Almost a Christian. This shewn
twenty several steps.

First, A man may have much knowledge
and yet be but almost a Christian,

Obj. But is it not said, This is life eter
nal, to know the only true God, and
Jesus Christ, whom thou hast sent
Answered, 26, 27, 28

Secondly, A man may have great and
minent gifts, yea spiritual, and yet
but Almost a Christian,

1. Gifts from the common work of
Spirit,
2. Gifts for the use and good of others,
3. It is beyond the power of the greater
Gifts to change the heart,
4. Many have gone laden with Gifts
Hell,

Three things must be done for us, if ever
avoid perishing,

5. Gifts may decay and perish,

Obj. But doth not the Apostle bid
covet after the best Gifts? why co
vet them earnestly, if they ava

The Contents.

not to Salvation? Answered,	35
Thirdly, A man may have a high Profession of Religion, be much in external duties of Godliness, and yet be but Almost a Christian,	36
A man may profess Religion, and yet never have his heart changed,	37
A man may profess Religion, and live in a Form of Godliness,	38
Custom and Fashion may create a man a Professor,	39
Many may perish under a profession of Godliness,	42
Obj. But is it not said, He that confesseth me before men, him will I confess before my Father which is in Heaven? Answered,	44
Fourthly, A man may go far in opposing his sin, and yet be but Almost a Christian,	45
A man may be convinced of sin, and yet be but Almost a Christian,	46
A man may mourn for sin,	47
Obj. But doth not Christ pronounce them blessed that mourn? Answered,	ib.
It must be more for the evil that is in sin, then the evil that comes by sin,	48
	3. A.

The Contents.

3. *A man may make confession of his*
to God, and to others, and yet be
Almost a Christian,

Object. *Doth not the Apostle say, If*
confess our sins, he is merciful
just to forgive us our sins?
Answered,

1. *Many confess sin out of Custom,*
2. *Many confess lesser sins,*
3. *Many confess sin in General,*
4. *Many confess sin only under exte*
mity,
5. *Many confess sin, but with no inte*
to forsake it,
4. *A man may forsake sin, and yet be*
Almost a Christian,

Obj. *But is it not said, He that confe*
seth and forsaketh, shall have me
cy? *Answered,*

1. *A man may forsake his sin, not*
sin,
2. *Open sins may be forsaken, when se*
cret sins are retained,
3. *A man may let one sin go, to hold an*
ther the faster,
4. *A man may let sin go, and yet a sin*
ner still,
5. *Sin may be left, and yet loved,*
6. *Sin may be chained, and yet*
be

The Contents.

heart not changed,	55
A man may hate sin, and yet be but Almost a Christian,	56
jection, Arising from Rom. 7. 15.	
Answered,	ib.
A man may hate sin,	
For the shame that attends it,	58
A man may hate sin more in another than in himself,	59
A man may hate one sin, as being contrary to another,	ib.
Not hate sin as sin, but as contrary to his beloved sin,	60
A man may make great vows and promises, strong purposes and resolu- tions against sin, and yet be but an Almost Christian,	ib.
Purposes never hurt sin,	61
Troubles and afflictions may provoke us to large purposes,	ib.
Purposes may be only a temptation to put off repentance,	62
Nature unsanctified may make great purposes,	63
may be from conviction of sin, appro- ving of the Law, and desire to be sa- ved,	ib.
A man may maintain a strife and combate against sin in himself, and yet	
B	be

The Contents.

- be but almost a Christian, 64, 65, 66
5. A man may desire grace, and yet
but almost a Christian, 66
- What desires of grace are grace, 7
- What desires of grace are not true, 7
6. A man may tremble at the Word
God, and yet be but an almost Christian, 7
- Two-fold trembling. 7
7. A man may delight in the Word, and
Ordinances, and yet be but an almost
Christian, 7
- Delights that flow from grace, 7
- Delights, when no grace, 7
- 8ly, A man may be a Member of
Church of Christ, and yet be but an
almost a Christian, 7
- 9ly, A man may have great hopes of hea-
ven, and yet be but almost a Christian,
an, 7
- Properties of a true hope,
Groundless hopes, 79
10. A man may be under visible change
and yet be but almost a Christian
A threefold change may be, when as
the soul is not renewed, 81, to
- 11ly, A man may be very zealous
matters of Religion, and yet be
almost a Christian, 87

The Contents.

6	several kinds of zeal, none of them true and sound,	88, to 90
6	ly, A man may be much in prayer, and yet be but almost a Christian,	96
7	What prayers speak a man an altogether Christian, ib. What prayers speak a man an almost Christian,	98, 99
7	Whether answer of prayer, evidence the truth of prayer, Answ.	100
7	Whether the stirring of the affections in prayer, argue the truth of prayer,	101
7	ly, A man may suffer for Christ; and yet be but almost a Christian,	102
7	What suffering for Christ is a note of sincerity,	103
7	What suffering for Christ, is the suffering as a Christian,	ib.
7	ly, A man may be called of God, and embrace his call, and yet be but an almost Christian,	105
7	Two-fold Call of God,	106
9	ly, A man may have the Spirit of God, and yet be but almost a Christian,	107
9	There is a having the spirit which is a suremark of Saintship,	108
9	Every man that hath the Spirit, hath it not in this manner,	109
9	ly, A man may have faith, and yet be but almost a Christian,	112

The Contents.

<i>Saving Faith, what called,</i>	11
<i>Common Faith, what,</i>	114, to 11
<i>17ly, A man may have a love to the people of God, and yet be but Almost Christian, 118. What love to the Children of God is a true love.</i>	12
<i>For what an Almost Christian loves Saint, 122. His love carnal,</i>	12
<i>18ly, A man may obey the commands of God, and yet be but Almost a Chri stian,</i>	12
<i>True obedience hath a three-fold proper ty,</i>	
<i>It is</i> { <i>Evangelical,</i>	12
{ <i>Universal,</i>	12
{ <i>Continual,</i>	12
<i>19ly, A man may be sanctified, and yet be but Almost a Christian,</i>	12
<i>Sanctification,</i> { <i>Inward,</i>	13
{ <i>Outward,</i>	13
<i>20ly, A man may do all (as to extern duties and worship) that a true Chri stian can, and yet be but Almost Christian,</i>	13
<i>Wherein the difference between the</i>	

The Contents.

	doth lye,	134, to 141
II	Q. Whence is it that many go far,	
II	and yet no farther?	147, to 150
0 to	Q. What difference between a natu-	
most	ral conscience, and a renewed con-	
0 to	science? <i>Answered in seven particu-</i>	
12	<i>lars,</i>	149, to 159
ves	Q. Whence is it that many are but	
12	Almost Christians, when they have	
ane	gone thus far?	ib.
Chr	For want of right conviction,	168
12	How to know whether our conviction is on-	
rope	ly from a natural conscience, or from	
	the Spirit,	169, to 175
12	Spiritual Conviction an essential part of	
12	sound conversion,	ib.
i	Slight and common convictions are the	
ad y	cause of great Hypocrisie,	ib.
12	Q. What is the reason that many go	
	no farther in the profession of Re-	
13	ligion, than to be Almost Christi-	
	ans?	177
13	I. It is because a man mistakes his own	
	state and condition,	ib.
ern	Five rises of this mistake,	ib. to 182
Chr	Four Reasons more, why it is, many go no	
ost	farther than to be Almost Christi-	
13	ans,	187, 188

The Contents.

Application.

1. Inference, *Salvation is not so easy a thing as it is imagined to be,* 20
2. Inference, *What shall be the end of them who fall short of these?* 20

Use of Examination.

Two Quest. we should often put to ourselves, What am I? Where am I? 19

Cogent Arguments for Self-examination, 214, to 21

Qu. How shall I come to know, whether I am an almost, or an altogether Christian? Answered in eight particulars, 19

2. *Use of Caution. To take heed of being almost, and yet but an almost Christian* 20

This condition, of { *Greatly unprofitable,* 20
Exceedingly uncomfortable, 209
Desperately Dangerous, 217

3. *Use of Exhortation. To be not only almost, but altogether Christians, under which are five Motives,* 224

Directions for obtaining a thorough work in the heart, the being not onely almost, but altogether Christians, 246, to the end

ACTS

ACTS 26. 28.

Εν ὀλίγῳ μὲ πείθεις χριστιανὸν
γενέσθαι.

Almost thou perswadest me to be
a Christian.

IN this Chapter you
have the Apostle
Pauls Apology and
defensative Plea which
he makes for himself
against those blinde
Jews which did so maliciously prose-
cute him before Agrippa, Festus, Ber-
nice, and the Council.

In which Plea he doth chiefly insist
upon three things.

The manner of his life before con-
version.

The manner of his conversion.

The manner of his life after con-
version.

How he lived before conversion,
he tells you from v. 4. to 13.

B. 4.

How.

How God wrought on him to convert he
 version, he tells you from v. 13. to 18.

How he lived after conversion, he
 tells you from v. 19. to 23.

Before conversion he was very Pharisaical.

The manner of his conversion was
 very wonderful.

The fruit of his conversion was
 very remarkable.

Before conversion he persecuted
 the Gospel which others preached; but
 after conversion he preached the Gospel
 which himself had persecuted.

While he was a persecutor of the
 Gospel, the *Jews* loved him; but now
 that (by the grace of God) he was be-
 come a Preacher of the Gospel, now
 the *Jews* hate him, and sought to kill
 him.

He was once against Christ, and
 then many were for him, but now
 that he was for Christ, all were against
 him; his being an enemy to Jesus
 made others his friends; but when he
 came to own Jesus, then they became
 his enemies.

And this was the great charge they
 had against him, that of a great Oppo-
 siter.

Vol. 11.

Verf. 9.

conter he was become a great Professor.

Because God had changed him,
therefore this enraged them. As if they
would be the worse, because God had
made him better; God had wrought
on him by Grace, and they seem to
wavy him the grace of God.

*Hic vir
invidet
mibi gra-
tiam Chri-
sti.*

He preached no Treason, nor sowed
Sedition; only he preached Repen-
tance, and Faith in Christ, and the Re-
surrection, and for this he was called
into question.

This is the Breviate and Sum of
Pauls defence and Plea for himself,
which you find in the sequel of the
Chapter, had a different effect upon
his Judges.

Festus seems to censure him, v. 24.

Agrippa seems to be convinced by
him, v. 28.

The Whole Bench seem to acquit
him, v. 30, 31.

Festus he thinks *Paul* was beside
himself.

Agrippa he is almost perswaded to
be such a one as himself.

Festus thinks him mad, because he did
not understand the Doctrine of Christ
and the Resurrection; *Much learning
bath made thee mad.*

*Dei sapi-
entia, mun-
di est insa-
nia, Male
in loc.*

ut at ho-
nem esse
nati-
m. Mar.
loc.

Agrippa he is so affected with his
Plea, that he is almost wrought into
his principle: Paul pleads so effectually
for his Religion, that Agrippa
seems to be upon the turning point
to his profession.

Then Agrippa said to Paul, *Al-
most thou perswadest me to be a Christian.*

Almost] ἐν ὀλίγῳ, so the Greek; the
words make some debate among the
Learned. I shall not trouble you with
the various hints upon them by *Vallado*,
Simplicius, *Beza*, *Erasmus*, and others.
I take the words as we read them, and
they shew what an efficacy *Paul's* do-
ctrine had upon Agrippa's conscience.
Though he would not be converted
yet he could not but be convinced.
His conscience was touched, though
his heart was not renewed.

Observ. There is that in Religion, which carries
its own evidence along with it, even
to the consciences of ungodly men.

Suadere
est conan-
tis, persuan-
dere est
efficientis.
Beza.

Thou perswadest me] πείθεις, the word
is from the Hebr. פתה and it signifies
both *suadere* and *persuadere*, either to
use arguments to prevail, or to pre-
vail by the arguments used.

Now it is to be taken in the latter
sense.

hence here, to shew the influence of
Paul's argument upon Agrippa, which
had almost profelyted him to the pro-
fession of Christianity.

Almost thou perswadest me to be a
Christian.

A Christian] *χριστιανὸν γινέσθαι.*

I hope I need not tell you what a
Christian is, though I am perswaded
that many that are called *Christians*, do not
know what a Christian is; or if they
do, yet they don't know what it is to
be a Christian.

A Christian is a Disciple of Jesus
Christ; one that believes in, and fol-
lows Christ. As he that imbraces the
Doctrine of *Arminius*, is called an *Ar-*
minian; and as he that owns the do-
ctrine and way of *Luther*, is called a
Lutheran; so he that imbraces and
owns and follows the Doctrine of Je-
sus Christ, he is called a Christian.

The word is taken more largely,
and more strictly: more largely, and
to all that profess Christ come in the
flesh, are called Christians, in opposi-
tion to *Heathens* that do not know
Christ; and to the poor blinde *Jews*,
that will not own Christ; and to the
Mahometan,

*Suadet quod
consult; per-
suadet qui quo
vult, inducit
homi-
nem. Eras*

Mahometan, that prefers *Mahomet* above Christ.

But now in Scripture, the word is of a more strict and narrow acceptance; it is used only to denominate the true Disciples and followers of Christ. *Acts* 11. 26. *The Disciples were first called Christians at Antioch*, 1 *Pet.* 4. 16. *If any man suffer as a Christian let him not be ashamed, that is, a member, a Disciple of Christ*, and so in the Text, *Almost thou perswadest me to be Christian*.

The word is used but in these three places (as I find) in all the New Testament, and in each of them it signifies in the sense afore-mentioned.

The *Italians* make the name to be a name of reproach among them, and do usually abuse the word *Christian* to signify a fool.

But if, as the Apostle saith, *the Preaching of Christ* is to the World *foolishness*, then it is no wonder that the Disciples of Christ are to the World *fools*.

Yet it is true (in a sound sense) so they are. For the whole of godliness is a Mytery.

Fulk Not.
de Rbem.
Test.

2 Cor. 1.
18.

1 Tim. 3.
16.

A man must *dye*, that would *live* ;
 he must be *empty*, that would be *full* ;
 he must be *lost*, that would be *found* ;
 he must have *nothing*, that would have
all things ; he must be *blind*, that would
 have *illumination* ; he must be *condemned*,
 that would have *redemption* ; so he
 must be a *fool*, that would be a *Chri-*
istian ; If any man among you seems to be
wise, let him become a *fool*, that he may
 be *wise*.

1 Cor. 4.
 11.

He is the true Christian, that is the
 Worlds fool, but wise to salvation.

Thus you have the sense and mean-
 ing of the words briefly explained.

The Text needs no division, and yet
 it is pity, the *almost* should not be di-
 vided from the *Christian*.

Though it is of little avail to divide
 them as they are linked in the Text,
 unless I could divide *them*, as they are
 united in your hearts ; this would be
 a blessed division, if the *almost* might
 be taken from the *Christian*. That so
 you may not be only *ἐν ὀλίγῳ*, but *ἐν*
πολλῷ, not only *propemodum*, but *ad-*
modum, not only *almost*, but *altoge-*
ther Christians.

This is Gods work to effect it ; but
 it

it is our duty to perswade to it, and O that God would help me to manage this subject so, that you may see in the conclusion, Thou perswaded me (not almost, but) altogether to be a Christian.

The Observation that I shall propound to handle, is this.

Doct.

There are very many in the world, that are almost, and yet but almost Christians; many that are neer heaven, and yet are ne're the near; many that are within a little of Salvation, and yet shall never enjoy the least Salvation; they are within sight of Heaven, and yet shall never have a sight of God.

There are two sad expressions in Scripture, which I cannot but take notice of in this place.

The one is concerning the truly righteous.

The other is concerning the seemingly righteous.

It is said of the truly righteous, he shall scarcely be saved; and it is said of the seemingly righteous, he shall be almost saved. Thou art not far from the Kingdom of God, Mark 12. 24.

The righteous shall be saved with

ἀλλ' οὐ

σωθήσεται

1 Pet. 4. 18

scarcely; that is, through much difficulty: he shall go to heaven through many sad fears of hell.

The Hypocrite shall be saved with almost; that is, he shall go to hell through many fair hopes of heaven.

*Quod vix
fit fit;
quod fere
fit non fit.*

There are two things arise from hence, of very serious Meditation.

The one is, how oft a believer may miscarry, how low he may fall, and yet have true grace.

The other is, how far an Hypocrite may go in the way to heaven, how high he may attain, and yet have no grace.

The Saint may be cast down very near to hell, and yet shall never come there; and the Hypocrite may be lifted up very near to Heaven, and yet never come there.

The Saint may almost perish, and yet be saved eternally; the Hypocrite may almost be saved, and yet perish finally.

For the Saint at worst is really a believer, and the Hypocrite at best is really a sinner.

Before I handle the *Doctrine*, I must premise three things which are of great use for the establishing of weak believers,

believers, that they may not be shaken and discouraged by this Doctrine.

First, There is nothing in the Doctrine that should be matter of stumbling or discouragement to weak Christians.

The Gospel doth not speak things to wound believers, but to awaken sinners and formal professors.

As there are none more apt than weak believers to apply the Promises, and comforts of the Gospel to themselves, for whom they are properly designed: So there are none more ready than they to apply the threats and severest things of the Word to themselves, for whom they were never intended.

As the Disciples, when Christ told them, *One of you shall betray me*, the that were innocent, suspected themselves most, and therefore cry out *Master is it I?*

Mat. 26.15

So weak Christians, when they hear sinners reproved, or the Hypocrites laid open in the Ministry of the word they presently cry out, *Is it I?*

It is the Hypocrites fault to sit under the tryals and discoveries of the word and yet not to mind them,

And it is the weak Christians fault
to draw sad conclusions of their own
state from premises which nothing
concern them.

There is indeed great use of such
doctrine as this is, to all believers.

1. To make them look to their
standing, upon what bottom they are,
and to see that the foundation of their
hope be well laid, that they build not
upon the Sand, but upon a Rock.

Mar. 7. 24.
26.

2. It helps to raise our admiration
of the distinguishing love of God, in
bringing us into the way everlasting,
when so many perish from the way;
and in over-pouring our souls into a
true conversion, when so many take
up with a graceless profession.

Psal. 139.
24.

3. It incites to that excellent duty of
heart-searching, that so we approve
our selves to God in sincerity.

1 Cor. 13.
5.

4. It engages the soul in double di-
ligence, that it may be found not on-
ly believing, but persevering in faith
to the end.

These duties (and such as these are)
make this Doctrine of use to all belie-
vers; but they ought not to make use
of it as a stumbling-block in the way
of their peace and comfort.

My

My design in preaching on this
 jest, is not to make sad the souls
 those whom Christ will not
 made sad; I would bring water not
 Mat. 12. 20 *quench the flax that is smoking*, but
 put out that false fire that is of the
 sinners own kindling, lest walking all
 days by the light thereof, he shall
 Isa. 50. 1. *last lie down in sorrow.*

My aim is to level the Mountain
 the sinners confidence, not to wear
 the hand of the believers faith-
 dependence; to awaken and bring
 secure formal sinners, not to dis-
 rage weak believers.

Secondly, I would premise
 though many may go far (very
 in the way to Heaven, and yet
 short; yet that soul that hath the
 true grace, shall never fall short.
 Job 17. 9. *righteous shall hold on his way.*

Though some may do very
 in a way of duty (as I shall shew
 after) and yet miscarry; yet that
 that doth duty with the least fin-
 cy shall never miscarry. *For he shall*
 Psal. 7. 10. *the upright in heart..*

The least measure of true grace
 saving as the greatest; it saves as

though not so comfortably. The
fast grace gives a full interest in the
blood of Christ, whereby we are
thoroughly purged; and it gives a full
interest in the strength and power of
Christ, whereby we shall be certainly
preserved.

Christ keeps faith in the soul, and
faith keeps the soul in Christ, and so
we are kept by the Power of God, through
faith, to salvation. 1 Pet. I. 6.

Thirdly, I would premise this; they
that can hear such truths as this, with-
out serious reflection, and self-exami-
nation, I much suspect the goodness
of their condition.

You'll suspect that man to be next
door to a Bankrupt, that never casts
up his shop, nor looks over his books;
and I as verily think that man an hy-
pocrite, that never searches nor
tells with his own heart.

He that goes on in a road of duties
without any rub or doubting of his
state, I doubt no mans stare more
than his.

When we see a man sick, and yet
not sensible, we conclude the tokens
of death are upon him.

So.

So when sinners have no sense of their spiritual condition, it is plain that they are dead in sin, the Tokens of Eternal Death are upon them.

These things being premised (which I desire you would carry along in your mind while we travel through this subject) I come to speak to the proposition more distinctly and closely.

Doct.

That there are very many in the world that are almost, and yet almost Christians.

I shall demonstrate the truth of the Proposition, and then proceed to a more distinct prosecution.

1. I shall demonstrate the truth of the Proposition, and I shall do it by Scripture evidence, which speaks plain and fully to the case.

1. The young man in the Gospel is an eminent proof of this truth, in Matthew 19. 16. to 23. There you read of a young man that came to Christ, to learn of him the way to Heaven; Good Master, what good thing shall I do, that I may have eternal life?

Verse 16.

Our Lord Christ tells him, If thou wilt enter into life, keep the Commandments; and when Christ tells him what

Verse 17.

answers, *Lord, all these have I kept*
from my youth up : what lack I yet ?

Verse 20.

Now do but see how far this man
went.

1. *He obeyed*] he did not only hear
the Commands of God, but he kept
them ; now the Scripture saith, *blessed*
be that hears the Word of God, and
keeps it.

Luk. 11. 8.

2. *He obeyed universally*] not this or
that command, but both this and that ;
he did not halve it with God, or pick
and chuse which were easiest to be
done, and leave the rest ; no, but he
obeys all, *all these things have I kept.*

3. *He obeyed constantly*] not in a fit
of zeal only, but in a continued series
of duty ; his goodness was not (as
Isaiah) like the morning dew, that
dissolves away ; no, *all these things have*
I kept from my youth up.

Hos. 6. 4.

4. *He professeth his desire to know and*
to more] to perfect that which was lacking
of his obedience ; and therefore he goes
to Christ to instruct him in his duty ;
Master, what lack I yet ? Now would
you not think this a good man ? alas,
how few go thus far ?

And yet as far as he went, he went
not

not far enough; *He was almost, yet but almost a Christian*; for he was an unsound Hypocrite; he forsake

Verse 21. Christ at last, and cleaves to his lust

This then is a full proof of the truth of the Doctrine.

A second proof of it, is that of the Parable of the Virgins, *Mat. 25. 1.* and so on.

See what a progress they make, how far they go in a profession of Christ.

1. *They are called Virgins*] Now this is a name given in the Scripture, both in the Old Testament, and New, to the Saints of Christ, *Cant. 1. 3. The Virgins love thee*; So *Rev. 14. 4.* the one hundred and forty four thousand, who stood with the Lamb on Mount Zion are called *Virgins*. They are called *Virgins*, because they are not defiled

2 Cor. 11. 2, 3.

2 Pet. 1. 4.

Mat. 25. 1.

with the corruptions that are in the world through lust.

Verse 3.

Now these here seem to be of the same sort, for they are called *Virgins*.

2. *They take their Lamps*,] that is, they made a profession of Christ.

3. *They had some kind of Oyl in their Lamps*] as appears, *v. 8.* they had some convictions, and some faith (though

the faith of Gods Ele&) to keep
their profession alive, to keep the
lamp burning.

4. *They went*] their profession was
not an idle profession, they did per-
form duties, frequent Ordinances; and
many things commanded, they
made a progress, *they went*.

5. *They went forth*] they went, and
went, they left many behind them;
this speaks out their separation from
the world.

6. *They went with the wise Virgins*]
they joyned themselves to those who
had joyned themselves to the Lord,
and were the companions of them that
were the companions of Christ.

7. *They go forth to meet the Bride-
groom*] this speaks out their owning
and seeking after Christ.

8. When they heard the cry of the
bridegroom coming, *they arose, and
trimmed their lamps*; they profess Christ
more highly, hoping now to go in with
the Bridegroom.

9. *They sought for true grace*] now,
don't we say, the desires of grace, are
true? and so they are, if true and
timely, if sound and seasonable.

Why?

*Hi sunt
non qua-
lescunque
anima, sed
tales que
habent Ca-
tholicam
fidem, &
habere vi-
dentur bo-
na opera in
ecclesia
Dei, Aug,
de Ser.
Dom. Ser.
13.
Verse 1.*

Car. 17.

Verse 7.

Why? loe here a desire of grace
these Virgins, *give us of your Oyl.*

Verse 8.

It was a desire of true grace, but
was not a true desire of grace; it was
not true, because not timely; unsound
as being unseasonable; it was too late

Their folly was in not taking Oyl
when they took their Lamps; the
time of seeking grace was when the
came to Christ; it was too late to seek
it when Christ came to them. They
should have sought for that when they
took up their profession; it was too
late to seek it at the coming of the
Bridegroom.

Verse 10.

And therefore *they were shut out*
and though they cry for entrance

Verse 11.

Lord, Lord, open to us; yet the Lord

Verse 12.

Christ tells them, *I know you not.*

You see how far these Virgins go
a profession of Jesus Christ, and how
long they continue in it, even till the
Bridegroom came; they go to the very
doors of Heaven, and there (like
the Sodomites) perish with their hands
upon the very thresholds of glory.

They were *almost Christians*, and yet
but *almost*: Almost saved, and yet perishing

You that are professors of the
Gospel

Gospel of Christ, stand and tremble,
 they that have gone beyond us fall
 short of heaven, what shall become of
 that fall short of them?

If they that are Virgins, that profess
 Christ, that have some faith in their
 profession (such as it is) that have
 some fruit in their faith, that out-strip
 others, that seek Christ, that improve
 their profession, and suit themselves
 to their profession, nay, that seek
 grace; if such as these be but *almost*
 Christians, Lord; what then are we?

If these two witnesses be not suffi-
 cient to prove the truth, and confirm
 the credit of the proposition:

Take a third, and that shall be from
 the Old Testament, *Isa. 58. 2.* See
 what God saith of that people; he
 gives them a very high character for
 choice people one would think.

*They seek me daily, they delight to
 know my way, as a Nation that did
 righteousness, and forsook not the Ordina-
 nce of their God: they ask of me the
 Ordinances of Justice; they take delight
 in approaching to God.*

See how far these went; if God had
 said they were rotten and unsound,

Jer. 50. 8.

we should have took them for the
Hea-Gods before the Flock, and ranked
them among the Worthies; pray and
serve.

Psa. 24. 6.

1. *They seek God*] Now this is the
proper Character of a true Saint,
seek God. True Saints are called seek-
ers of God. *This is the Generation*
them that seek him, that seek thy face
Jacob, or, O God of Jacob.

Lo here a Generation of them that
seek God, and are not these the Saints
of God: Nay farther;

2. *They seek him daily*] here's dili-
gence backed with continuance
day by day; that is, every day
from day to day. They did not seek
him by fits and starts, nor in a time
of trouble and affliction only, as many do.

Lord, in trouble have they visited thee
they poured out a prayer when thy chast-
ising was upon them, Isa. 26. 16. Many
when God visits them, then they visit
him, but not till then; when God
poureth out his afflictions, then they
pour out their Supplications. This is
Seamens devotion; when the storm
have brought them to their wits end
then they cry to the Lord in their trouble.

Jon. 1. 5.

Job 1. 107. 27, 28. Many never cry to God till they are at their wits end; they never come to God for help, so long as they can help themselves.

But now these here whom God speaks of, are more zealous in their devotion; the others make a virtue of necessity, but these seem to make conscience of duty; for saith God, *They seek me daily.*

Sure this is (one would think) a Note of sincerity.

Job saith of the Hypocrite, *Will he always call upon God?* Surely no; but now this people call upon God always, *They seek him daily*, certainly these are no Hypocrites. Job 27. 10.

3. Saith God, *They delight to know my ways.*] Sure this frees them from the suspicion of hypocrisie; for Job 21. 14. *They say unto God, depart from us, we desire not the knowledge of thy ways.*

4. *They are as a Nation that did Righteousness.*] Not only as a Nation that spake Righteousness, or knew Righteousness, or professed Righteousness, but as a Nation that did Righteousness, that practised nothing but what was just and right. They appeared

peared to the judgement of the world as good as the best.

5. *They forsook not the Ordinances of their God*] they seem true to the principles, constant to their profession, better then many among us, that cast off duties, and forsake the Ordinances of God ; but these hold out in the profession, *They forsook not the Ordinances of God.*

6. *They ask of me (saith God) the Ordinances of Justice*] they will not make their own will the rule of right and wrong, but the Law and Will of God ; and therefore in all their dealings with men, they desire to be guided and counselled by God. *They ask of me the Ordinances of Justice.*

7. *They take delight in approaching to God.*] Sure this can't be the guise of an hypocrite ; will he delight himself in the Almighty ? saith Job : he will not.

Job 27.10

*Deliciae
humani
generis.
Hypocrita
neque De-
um neque
divina ha-
bet in deli-*

Though God is the chief delight of man, (having every thing in him to render him lovely, as was said of Titus Vespasian) yet the hypocrite will not delight in God.

Till the affections are made spiritual

where is no affection to things that
are spiritual. God is a spiritual good,
and therefore hypocrites cannot de-
light in God. But these are a people
that delight in opproaching to God.

8. They were a people that were
much in fasting, as you may see, v. 3.

Therefore have we fasted (say they) and
ye see not? Now this is a duty that
doth not suppose and require truth
of grace only in the heart, but strength
of grace.

No man (saith our Lord Christ) puts
new wine into old bottles, lest the bottles
break, and the wine run out.

Mat. 9. 17.

New wine is strong, and old bottles
weak; and the strong wine breaks the
weak vessel; this is a reason Christ
gives why his Disciples who were
newly converted (and but weak as
yet) were not exercised with this
austere discipline.

But this people here mentioned,
were a people that fasted often, af-
flicted their souls much, wore them-
selves out by frequent practises of hu-
miliation.

Assembl
Annor.
upon the
place.

Sure therefore this was new wine in
new bottles; this must needs be a people
strong

strong in grace; here seems to be grace not only in truth, but also in growth. And yet for all this they were no better than a Generation of Hypocrites; they made a goodly progress, and went far, but yet they went not far enough; they were cast off by God after all. I hope by this time the truth of the point is sufficiently avouched and confirmed, that a man may be (yea very many are) *almost*, and yet (no more than) *but almost* Christians.

Now for the more distinct prosecution of the point.

1. I shall shew you step by step, how far a man may go, what attainments he may reach unto, how specious and singular a progress he may make in Religion, and yet be but almost a Christian when all is done.

2. I will shew you whence it is, that many men go so far as that they are almost Christians.

3. Why they are but almost Christians when they have gone thus far.

4. What the reason is, why men that go thus far as to be almost Christians, yet go no farther then to be almost Christians.

I. How

Quest. *How far a man may go in the way to heaven, and yet be but almost a Christian?*

Ans. *This I shall shew you in twenty several steps.*

1. *A man may have much knowledge, much light, he may know much of God and his will, much of Christ and his ways, and yet be but almost a Christian.*

For though there can be no grace without knowledge, yet there may be much knowledge where there is no grace; illumination often goes before, when conversion never follows after. The subject of knowledge is the understanding, the subject of holiness is the will. Now a man may have his understanding enlightened; and yet his will not at all sanctified. He may have an understanding to know God, and yet want a will to obey God. The Apostle tells us of some, that when they knew God, yet they glorified him not as God.

Rom. 1.21

To make a man altogether a Christian, there must be light in the head, and heat in the heart; knowledge in the understanding, and zeal in the affections.

Some have zeal and no knowledge,

that is blind devotion; some have knowledge and no zeal; that is fruitless speculation. But where knowledge is joyned with zeal, that makes true Christian.

Object.

But is it not said, *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent?* Joh. 17. 3.

Sol.

It is not every knowledge of God and Christ that interests the soul in life eternal. For why then do the Devils perish? they have more knowledge of God than all the men in the world; for though by their fall they lost their holiness, yet they lost not their knowledge.

They are called $\Delta\acute{\alpha}\mu\omicron\nu\epsilon\varsigma$ from their knowledge; and yet they are $\Delta\iota\alpha\beta\omicron\lambda\omicron\iota$ from their malice, Devils still.

Knowledge may fill the head, but it will never better the heart, if there be not somewhat else. The Pharisees had much knowledge. Behold thou art called a Jew, and restest in the Law, and makest thy boast of God, and knowest his will, &c. and yet they were a generation of hypocrites.

Alas, how many have gone loaded with knowledge to hell?

Though

Rom. 2.
17, 18.

Sinite sapientes huius mundi scire descendere ad infernum.

Though it is true, that it is life eternal, to know God and Jesus Christ; yet it is as true, that many do know God and Jesus Christ, that shall never see life eternal.

There is, you must know, a twofold knowledge; one is common, but not saving; the other is not common, but saving; common knowledge is that which floats in the head but doth not influence nor affect the heart. This knowledge reprobates may have: Balaam saw Christ from the top of the Rocks, and from the Hills.

Numb. 23
10.

Naturalists say, that there is a pearl in the Toads head, and yet her belly is full of poyson. The French have a Berry which they call *uve de spine*, the Grape of a thorn.

The common knowledge of Christ is the pearl in the Toads head, the Grape that grows upon thorns, it may be found in men unsanctified.

And then there is a saving knowledge of God and Christ, which doth include the assent of the mind, and the consent of the will; this is a knowledge that implies faith; *By his knowledge shall my righteous servants justify many.*

Isa. 43:12.

And this is that knowledge, which leads to eternal life: Now whatever the measure of knowledge is, which a man may have of God, and of Jesus Christ, yet if it be not this saving knowledge, knowledge joyned with affection and application, he is but almost a Christian.

He only knows God aright, who knows how to obey him, and obeys according to his knowledge of him; *pl. 111.* *A good understanding have all they that do his Commandments.*

All knowledge without this, makes a man but like *Nebuchadnezzars* Image, with a head of gold, & feet of clay.

Some know, but to know.

Some know, to be known.

Some know, to practise what they know.

Now to know, but to know, that's curiosity.

To know, to be known, that's vain glory.

But to know, to practise what we know, that is Gospel-duty.

This makes a man a compleat Christian; the other without this makes a man almost, and yet but almost a Christian.

2. A man may have great and eminent gifts, yea spiritual gifts, and yet be but almost a Christian. The gift of prayer is a spiritual gift; now this a man may have, and yet be but almost a Christian; for the gift of prayer is one thing, the grace of prayer is another.

The gift of preaching and prophesying is a spiritual gift, now this a man may have, and yet be but almost a Christian. Judas was a great Preacher, so were they that came to Christ, and said, Lord, Lord, we have prophesied in thy Name, and in thy Name cast out Devils, 1 Cor. 13: 10.
Mat. 7. 32
&c.

You must know that it is not gifts, but grace, which makes a Christian. For,

1. Gifts are from a common work of the Spirit; now a man may partake of all the common gifts of the Spirit, and yet be a Reprobate; for therefore they are called common, because they are indifferently dispensed by the Spirit to good and bad; to them that are believers, and to them that are not.

They that have grace, have gifts; and they that have no grace, may have the same gifts; for the Spirit works in

in both; nay in this sense, he that hath no grace may be under a greater work of the Spirit (*quo ad hoc*) as to this thing, than he that hath most grace; a graceless professor may have greater gifts, than the most holy believer. He may out-pray, and out-preach, and out-do them; but they in sincerity and integrity out-go him.

2. Gifts are for the use and good of others, they are given *in ordine ad alium*, as the School-men speak, for the profiting and edifying of others; so saies the Apostle, 1 Cor. 12. 7. *They are given to profit withal.*

Now a man may edifie another by his gifts, and yet be unedified himself; He may be profitable to another, and yet unprofitable to himself.

A lame man may with his Crutch point to thee the right way, and yet not bee able to walk in it himself: A crooked Taylor may make a suit to fit a straight body, though it fit not him that made it, because of his crookedness.

The Church (Christs gardens inclosed) may be watered through a wooden gutter: the Sun may give light through

ph. 4. 12.

ona dan-

ur in ad-

torium

ratia.

The Ra-

en was

nunclean

bird, yet

God makes

use of her

to feed E-

lijah;

though she

was not

good meat

yet it was

good meat

thee

brought.

Kin. 17. 6

through a sluttish window; and the field may be well sowed with a dirty hand.

The efficacy of the Word doth not depend upon the authority of him that speaks it, but upon the authority of the God that blesses it. So that another may be converted by my preaching, and yet I may bee a *cast away* notwithstanding. *Balaam* makes a clear and rare prophesie of Christ, and yet hee hath no benefit by Christ; *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel.* But yet *Balaam* shall have no benefit by it; *I shall see him, but not now; I shall behold him, but not nigh,* Num. 24. 17.

God may use a mans gifts to bring another unto Christ, when he himself, whose gifts God uses, may bee a stranger unto Christ; one man may confirm another in the faith, and yet himself may be a stranger to the faith. *Pendleton* strengthens and confirms *Saunders*, in *Queen Maries daies*, to stand in the truth hee had Preached, and to seal it with his blood, and yet afterwards plaies the Apostate himself.

Acts and Mon. last
Edic. 3.
vol. p. 141.

Sculus tells us of one *Johannes Speiserus*,

culcet.
Annal. p.
18.

Speiserus, a famous Preacher of *Aus-
borough* in *Germany*, in the year 1523
who preached the Gospel so power-
fully, that divers common *Haplo-
were* converted, and became good
Christians, and yet himself afterwards
turned Papist, and came to a misera-
ble end.

Thus the candle may burn bright
to light others in their Work, and yet
afterwards go out in a stink.

3. It is beyond the power of the
greatest gifts to change the heart; a
man may preach like an Apostle, pray
like an Angel, and yet may have the
heart of a Devil. It is grace only that
can change the heart; the greatest gifts
can't change it, but the least grace can;
gifts may make a man a Schollar, but
grace makes a man a believer.

Now if gifts can't change the heart,
then a man may have the greatest gifts
and yet be but almost a Christian.

4. Many have gone loaden with
gifts to hell; no doubt *Judas* had great
gifts; for hee was a Preacher of the
Gospel; and our Lord Jesus Christ
would not set him in the work, and nor
fit him for the work; yet *Judas* is gone

his own place; the Scribes and Pharisees were men of great gifts, and yet where is the wise? where is the Scribe?

The Preaching of the cross, is to them that perish, foolishness. and 1.18.

Them that perish, who are they? who? the wise and the learned, both among Jews and Greeks; these are called them that perish. *Surgunt indocti & raptant coelum, dum nos cum doctrina nostras in Gehennam detrudimur*, said a great Bishop, when he saw a poor shepherd weeping over a Toad. The poor illiterate world attain to heaven, while we with all our learning fall into hell.

There are three things must be done for us, if ever we would avoid perishing.

Wee must bee thoroughly convinced of sin.

Wee must bee really united unto Christ.

We must be inflated in the Covenant of grace.

Now the greatest gifts cannot stand in any one of these.

They cannot work through convictions.

They cannot effect our union.

They

They cannot bring us into Covenant-relation.

And consequently they cannot preserve from eternal perishing: and if so, then a man may have the greatest gifts, and yet be but almost a Christian.

Joh. 4. 14.

Isa. 58. 11.

Heb. 12. 2.

5. Gifts may decay and perish; they do not lye beyond the reach of corruption; indeed Grace shall never perish, but Gifts will; Grace is incorruptible, though Gifts are not; Grace is *a spring whose waters fail not*, but the streams of Gifts may be dried up. If grace be corruptible in its own nature, as being but a creature, yet it is incorruptible in regard of its conserver, as being the new creature; hee that did create it in us, will conserve it for us; he that did begin it, will also finish it.

Gifts have their root in nature, but Grace hath its root in Christ; and therefore though Gifts may dye and wither, yet Grace shall abide for ever.

Now if Gifts are perishing, then (though he that hath the *least grace* is a Christian, yet) he that hath the *greatest gifts*, may be but almost a Christian.

Object.

But doth not the Apostle bid us covet earnestly the best gifts? 1. Cor. 12.

1. Why must we covet them, and covet them earnestly, if they avail not to salvation?

Gifts are good, though they are not the best good; they are excellent, but there is somewhat more excellent; so it follows in the same verse, yet I shew unto you a more excellent way, and that is the way of Grace; one dram of grace is more worth than a Talent of Gifts; Gifts may make us rich towards men, but it is Grace that makes us rich towards God.

Answ.

Luk. 12. 21

Our Gifts profits others, but Grace profits ourselves; that whereby I profit another is good, but that whereby I am profited my self it better.

Now because Gifts are good, therefore we ought to covet them; but because they are not the best good, therefore we ought not to rest in them; we must covet gifts for the good of others, that they may be edified; and we must covet Grace for the good of our own souls; that they may be saved; for whosoever be bettered by our Gifts, yet we shall miscarry without Grace.

3. A man may have a high profession of

of Religion, be much in external duties of godliness, and yet be but almost a Christian. Mark what our Lord Christ reth them in *Mat. 7. 21*. *Not everyone that saith unto me Lord, Lord, shall enter into the Kingdome of heaven; that is, not every one that makes a profession of Christ, shall therefore be owned for a true Disciple of Christ; all were as* *Rom. 9 6.* *Israel that are of Israel, nor are Christians that make a profession of Religion.*

What a goodly profession had *Judas*, he followed Christ, left all for Christ, he preached the Gospel of Christ, he cast out Devils in the name of Christ, he eat and drank at the table of Christ, and yet *Judas* was but an hypocrite.

Most professions are like Lillies, fair in shew, but foul in scent; or like pepper, hot in the mouth, but cold in the stomack. The finest lace may be upon the courtiest cloth.

It is a great deceite to measure the substance of our Religion, by the bulk of our profession; and to judge of the strength of our graces, by the length of our duties. The Scriptures speak of some, who having a form of godliness,

deny the power thereof. Deny the power, that is, they don't live in the practice of those graces which they pretend to in their duties; he that pretends to godliness by a specious profession, and yet doth not practise godliness, by a holy conversation, he hath a form, but denies the power.

Hugo compares such to the Ostrich, *Loquitur hic ut Pison, vivet ut Gallinus.* alas habet, sed non volat, which hath great wings, but yet flies not; many have the wings of a fair profession, but yet use them not to mount upward in spiritual affections, and a heavenly conversation.

But to clear the truth of this, that a man may make a high profession of Religion, and yet be but almost a Christian, take a four-fold evidence.

1. If a man may profess Religion, and yet never have his heart changed, nor his state bettered, then he may be a great professor, and yet be but almost a Christian.

But a man may profess Religion, and yet never have his heart changed, nor his state renewed.

He may be a constant hearer of the Word, and yet be a sinner still; he may

may come often to the Lords Table and yet go away a sinner as he came; we must not think that duties, *ex opere operato*, can confer Grace.

Many a soul hath been converted by Christ in an Ordinance, but never was any soul converted by an Ordinance without Christ.

And doth Christ convert all that are under the Ordinances? surely no; for to some, *the Word is a savour of death* 2 Cor. 2. 15
to death.

And if so, then it is plain that a man may profess Religion, and yet be but almost a Christian.

2. A man may profess Religion, and live in a form of Godliness, in Hypocrisie, *Isa. 48. 1. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. What do yee think of these? They make mention of the name of the Lord; there is their profession; but not in truth, nor in righteousness; there is their dissimulation; and indeed there could be no hypo-*

crisie

crisise in a religious sense, were it not
 for a profession of Religion; for he
 that is wicked, and carnal, and vile in-
 wardly, and appears to be so out-
 wardly, he is no hypocrite, but is
 what he appears, and appears what
 he is.

But he that is one thing really, and
 another thing seemingly, is carnal and
 unholy, and yet seems to be good and
 holy, he is an hypocrite.

Thus the *Casuits* define hypocrisie
 to be *simulatio sanctitatis*, a counter-
 feiting of holiness, and this fits ex-
 actly with the Greek word ὑποκριτής,
 which is from ὑποκρίνομαι, to counter-
 feite.

And to this purpose, the Hebrews
 have two words for hypocrites, *Panim*,
 which signifies *facies*, and *Chanephim*,
 which signifies *counterfeits*, from *Cha-*
naph, to dissemble, so that he is an hy-
 pocrite that dissembles Religion, and
 weareth the face of holiness, and yet
 is without the grace of holiness; he
 appears to be in semblance, what he is
 not in substance; he wears a form of
 godliness without, only as a cover of
 a prophane heart within.

*Hypocrita
 cupit vide-
 ri justus.*

*Tollet in-
 flit. Sa-
 cerd. l. 8.
 c. 9.*

פנים
 חנפים
 from the
 root
 חנף

He

He hath a *profession* that he may be thought wicked, but it is but a *profession*, and therefore he is wicked.

He is the Religious Hypocrite; *Religious* because he pretends to it; yet an Hypocrite, because he doth not pretend to it; he is like many men a Consumption, that have fresh look and yet rotten Lungs: or like an Apple that hath a skin fair, but a rotten coar; many appear righteous, who are only righteous in appearance.

And if so, then a man may profess Religion, and yet be but almost Christian.

3. Custom and fashion may create a man a professor; as you have many that wear this or that garb, not because it keeps them warmer, or hath any excellency in it, more then another, but meerly for fashion.

Many must have powdered hair, spotted faces, feathers in their Caps &c. for no other end but because they would be fools in fashion.

So many profess Christianity, not because the means of grace warms the heart, or that they see any excellency in the ways of God above the world.

it meerly to follow the fashion; I
wish I might not say, it hath been true
our days, because Religion hath
been uppermost, therefore many have
professed it; it hath been the gaining
trade, and then most would be of that
trade.

Religion in credit makes many
professors, but few profelytes; but
when Religion suffers, then its confes-
sors are no more then its Converts; for
custom makes the former, but consci-
ence the latter.

He that is a professor of Religion
meerly for custom sake when it pro-
spers, will never be a Martyr for
Christs sake when Religion suffers.

He that owns the truth to live upon
that, will disown it when it comes to
live upon him.

They say, that when a house is decay-
ing and falling, all the Rats and Mice
will forsake it: while the house is
firm, and they may shelter in the roof,
they'll stay, but no longer, lest in the
decay, the fall should be upon them,
and they that lived at top, should lie
at bottom.

My Brethren, may I not say, we
have

have many that are the Vermin, the Rats and Mice of Religion, that would live under the roof of it, while they might have shelter in it; but when it suffers, forsake it, lest it should fall, and the fall should be upon them? I am perswaded this is not the least reason why God hath brought the wheel upon the profession of Religion, viz. to rid it of the Vermin.

He shakes the foundation of that house, that these Rats and Mice may quit the roof; not to overturn it, but to rid them out of it; as the Husbandman fans the Wheat, that he may be rid of the chaff. The Halcyon days of the Gospel provoke hypocrisy, but the sufferings for Religion prove sincerity.

Now then if custome and fashion make many men professors, then a man may profess Religion, and yet be but almost a Christian.

4. If many may perish under a profession of godliness, then a man may profess Religion, and yet be but almost a Christian.

Now the Scripture is clear, that a man may perish under the highest profession.

profession of Religion. Christ cursed the
fig-tree that had leaves and no fruit. It
was said, Mat. 8. 12. That the Children
of the Kingdome shall be cast out into utter
darknesse. Who were these, but they
that were then the only people of God
in the world, by profession, that had
made a Covenant with him by sacrifice, Psa. 50. 5.
and yet these cast out?

In Mat. 7. 22. you read of some
that came and made boast of their
profession to Christ, hoping that might
save them. Lord (say they) have we not
prophecied in thy name, cast out Devils in
thy name, done many wonderful works in
thy name?

Now what saith our Lord Christ to
them? Then I will profess unto them I ne-
ver knew you, depart from me. Ver. 23.

Mark, here are them that prophesie
in his name, & yet perish in his wrath;
yet in his name cast out Devils, and then
they cast out themselves; in thy name do
many wonderful works, and yet perish
in most wicked workers.

The profession of Religion, will no
more keep a man from perishing, than
calling a ship a Safeguard, or the Good-
ship, will keep her from drowning.

D

As

As many go to heaven with the fear of hell in their hearts, so many go to hell with the name of Christ in their mouths. Now then, if many may perish under a profession of Godliness, then may a man be a high professor of Religion, and yet be but *almost a Christian*.

Object.

Mat. 10. 32

But is it not said by the Lord Christ himself, *Hee that confesseth me before men, him will I confess before my Father in Heaven?*

Now for Christ to say hee will confess us before the Father, is equivalent to a promise of eternal life; for if Jesus Christ confess us, God the Father will never dis-own us.

Sol.

True, they that confess Christ, shall be confessed by him; and it is as true, that this confession is equivalent to a promise of salvation. But now you must know that professing Christ, is not confessing him; for to profess Christ is one thing, to confesse Christ is another; confession is a living religion for Christ, in a time when Religion suffers; profession may be only a lifeless formality, in a time when Religion prospers. To confess Christ is to chuse his waies, and own them;

profess Christ is to plead for his waies,
and yet live beside them. Profession
may bee from a feigned love to the
waies of Christ, but confession is from
a rooted love to the person of Christ.

To professe Christ, is to own him
when none deny him; to confesse
Christ, is to plead for him, and suffer
for him, when others oppose him;
hypocrites may be professors, but the
Martyrs are the true confessors; Pro-
fession is a *swimming* down the stream,
Confession is a swimming against the
stream. Now many may swim with the
stream (like the dead fish) that cannot
swim against the stream with the liv-
ing fish; many may profess Christ,
that cannot confesse Christ; and so not-
withstanding their profession, yet are
but *almost Christians*.

4. To come yet nearer; *A man may*
go far in opposing his sin, and yet be but al-
most a Christian. How far a man may
go in this work, I shall shew you in se-
ven Gradual Instances.

First, *A man may be convinced of sin,*
and yet be but almost a Christian: For;

i. Conviction may bee rational as
well as spiritual; it may be from a na-
tural

rural conscience enlightened by the Word, without the effectual work of the Spirit, applying sin to the heart.

2. Convictions may be worn out; they many times go off, and end not in sound conversion; saith the Church, *Isa. 26. 18.* *We have been with childe, we have been in pain, we have brought forth wind.* This is the complaint of the Church, in reference to the unprofitableness of their afflictions, and it may be the complaint of most in reference to the unprofitableness of their convictions.

3. Many take convictions of sin to be conversion from thence, and so sit down and rest in their conviction. That is a sad complaint God makes of Ephraim, *Ephraim is an unwise Son, for he should not stay long in the place of the breaking forth of children.* Now then, if convictions may be only from natural conscience, if they may be worn out, or may be mistaken and rested in for conversion, then man may have convictions & be but almost a Christian.

Secondly, *A man may mourn for sin, and yet be but almost a Christian; so did Saul, so did Esau, for the loss of his birth-right, which was his sin, and there-*

Heb. 12. 16, 17.

fore

fore he is called by the spirit of God, Prophane Esau, yet he sought it again carefully with tears.

But doth not Christ pronounce them blessed that mourn? *Mat. 5.4.* *Blessed are they that mourn.* Object.

Sure then if a man mourn for sin, he is in a good condition: you see, saith *Naxianzen*, τῷ σεναγμῷ τῆς σωτηρίας συνιζευγμένον, that salvation is joyned with sorrow.

Orat. 17.
Greg. Naz.

I answer, It is true, that they who mourn for sin in the sense Christ there speaks of, are blessed; but all mourning for sin, doth not therefore render us blessed. Sol.

1. True mourning for sin, must flow from spiritual conviction of the evil, and vileness, & damnable nature of sin.

Now all that mourn for sin, don't do it from a through work of spiritual conviction upon the soul; they have not a right sense of the evil and vileness of sin.

2. True mourning for sin, is more for the evil that is in sin, than the evil that comes by sin; more because it dishonours God, and wounds Christ, and grieves the spirit, and makes the

soul unlike God, then because it damnes the soul.

Now there are many that mourn for sin, not so much for the evil that is in it, as for the evil that it brings with it; there is mourning for sin in Hell, you read of *weeping and wailing there*. The damned are weeping and mourning to eternity, there is all sorrow, and no comfort; as in Heaven there is peace without trouble, joy without mourning, so in Hell there is trouble without peace, mourning without joy, weeping and wailing incessantly; but it is for the evil they feel by sin, and not for the evil that is in sin. So that a man may mourn for sin, and yet be but *almost a Christian*; it may grieve him to think of perishing for sin, when it doth not grieve him that hee is defiled and polluted by sin.

Thirdly, *A man may make large confession of sin, to God, to others, and yet be but almost a Christian.*

How ingenuously doth *Saul* confess his sin to *David*, *I have sinned* (saith he) *thou art more righteous than I! Behold, I have played the fool, and have erred exceedingly.*

1 Sam. 24.
17. & 26.
21.

So Judas makes a full confession, *I have sinned in betraying innocent blood.*

Mat. 27. 4

Yet Saul and Judas were both rejected of God; so that a man may confess sin, & yet be but *almost a Christian.*

But is not confession of sin, a character of a Childe of God? Doth not the Apostle say, *If wee confess our sins, God is just and faithful to forgive them?* No man was ever kept out of Heaven for his confessed badness, though many are kept out of heaven for their supposed goodness.

Object.

Judah in Hebrew, signifies confession; now Judah got the Kingdome from Reuben; confession of sin is the way to the Kingdome of Heaven.

1 Joh. 1. 9.
Peccatorum confessio synecdoche universam penitentiam hoc loco significat, Vorst. in loc.

There are some that confess sin, and are saved; there are others that confess sin and perish.

Sol.

1. Many confess sin meerly out of custome; and not out of conscience; you shall have many that will never pray, but they will make a long confession of sin, and yet never feel the weight or burden of it upon their consciences.

2. Many will confess lesser sins, and yet conceal greater; like the Patient

in *Plutarch*, that complained to his Physician of his finger, when his Liver was rotten.

3. Many will confess sin in the general, or confess themselves sinners, and yet see little, and say less, of their particular sins; an implicate confession (as one saith) is almost as bad as implicate faith.

Where confession is right, it will be distinct, especially of those sins that were our chief sins.

Pf. 51. 4. 14
1 Tim 1. 13, 19. So *David* confesses his blood-guiltiness, and adultery; So *Paul*, his Blasphemy, persecution, and injury against the Saints. It is bad to hear men confess they are great sinners, and yet can't confess their sins.

Though the least sin bee too bad to be committed, yet there is no sin too bad to be confessed.

4. Many will confess sin, but it is only under extremity, that is not free and voluntary; *Pharaoh* confesses his sin, but it was when judgement compelled him.

I have sinned against the Lord, saith he, but it was when hee had had eight Plagues upon him.

Many

Many do by their sins, as Marriners do by their goods; cast them out in a storm, wishing for them again in a calm; confession should come like water out of a spring, which runs freely, not like water out of a still, which is forced by fire.

5. Many confess their sins, but with no intent to forsake sin; they confess the sins they have committed, but don't leave the sins they have *confessed*.

Many men use confession as *Lewis* the eleventh of *France* did his Crucifix; he would swear an Oath, and then kiss it, and swear again, and then kiss it again.

So, many sin, and then confess they do not well, but yet never strive to do better.

Mr. Torsbel tells a story of a Minister he knew, that would be often drunk, and when hee came into the Pulpit, would confesse it very lamentingly; and yet no sooner was hee out of the Pulpit, but he would be drunk again; and this would hee do as constantly as men follow their trades.

Now then, if a man may confess sin meerly out of custome; if hee may

confesse lesser sins; and yet conceal greater; if he may confess sin only in the general, or only under extremity, or if hee may confess sin without any intent to forsake sin, then surely a man may confess sin, and yet be but *almost a Christian*.

Fourthly, *A man may forsake sin, and yet be but almost a Christian*; hee may leave his lusts and wicked waies, which he sometimes lived in, and in the judgement of the world become a new man, and yet not be a new creature. *Simon Magus* when hee hears

Act. 8. 13.

Philip preaching concerning the Kingdome of God, leaves his sorcery and witchcraft, and believes.

Object.

But you'l say, this seems contrary to Scripture; for that saies, *Hee that confesses and forsakes sin shall have mercy*; But I confess sin, yea, not only so, but I also forsake sin; sure therefore his mercy is my portion, it belongs to me.

Pro. 28. 13.

Sol.

It is true, that where the soul forsakes from a right principle, after a right manner, to a right end; where he forsakes sin as sin, as being contrary to God, and the purity of his nature.

This

This declares that soul to bee right with God, and the promise shall bee made good to it, *He shall finde mercy.*

But now pray minde, there is a forsaking sin that is not right, but unsound.

1. Open sins may be deserted, and yet secret sins may be retained; now this is not a right forsaking, such a soul shall never finde mercy; A man may be cured of a wound in his flesh, and yet may dye of an imposthume in his bowels.

2. A man may forsake sin, but not as sin; for hee that forsakes sin as sin, forsakes all sin; *A quatenus ad omne valet consequentia*: it is impossible for a man to forsake sin as sin, unless he forsakes all that he knows to be sin.

3. A man may let one sin go, to hold another the faster; as a man that goes to Sea, would willingly save all his goods, but if the storm arise that hee cannot, then hee throws some overboard to lighten the vessel, and save the rest. So did they, *Act. 27. 38.*

So the sinner chuses to keep all his sins, but if a storm arise in his conscience, why then he will heave one lust
over-

overboard to save the life of another.

4. A man may let all sin go, and yet be a sinner still; for there is the root of all sin in the heart, though the fruit be not seen in the life; the tree lives, though the boughs be lopped off.

As a man is a sinner before ever he acts sin, so (till grace renew him) hee is a sinner though hee leaves sin; for there is original sin in him enough to damn and destroy him.

sa. 51. 5.

5. Sin may be left and yet be loved; a man may forsake the life of sin, and yet retain the love of sin; now though leaving sin makes him almost a Christian; yet loving sin shews hee is but almost a Christian.

It is a less evil to do sin and not love it, than to love sin and not to do it; for to do sin may argue only weakness of grace, but to love sin argues strength of lust; *What I hate, that do I*, Rom. 7. 15.

Sin is bad in any part of man, but sin in the affection is worse than sin in the conversation; for sin in the conversation may be only from infirmity, but sin in the affection is the fruit of choice and unregency.

6. All sin may be chained, and yet

the

the heart not changed, and so the nature of the sinner is the same as ever. A dog chained up, is a dog still, as much as if it were loose to devoure.

There may be a cessation of arms between enemies, and yet the quarrel may remain on foot still; there may be a making truce, where there is no making peace.

A sinner may lay the weapons of sin out of his hand, and yet the enmity against God still remain in his heart.

There may be a truce, he may not sin against him, but there can be no peace till he be united unto him.

Restraining grace holds in the Sinner, but it is renewing grace that changes the nature? Now many are held in by grace from being open Sinners, that are not renewed by grace, and made true believers.

Now then, if a man may forsake open sins, and retain secret sins; if he may forsake sin, but not as sin; if he may let one sin go, to hold another the faster; if a man may let all sin go, and yet be a sinner still; if sin may be left, and yet be loved; Finally, if all sin may be chained, and yet the heart not changed

changed, then a man may forsake sin, and yet be but *almost a Christian*.

Fifthly, *A man may hate sin, and yet be but almost a Christian*. Absalom hated Amnon's uncleanness with his Sister Thamar, yea, his hatred was so great, as that he slew him for it, and yet Absalom was but a wicked man,

Objct.

But the Scripture makes it a sign of a gracious heart to hate sin; yea, though a man do through infirmity fall into sin, yet if he hates it, this is a proof of grace. Paul proves the sincerity of his heart, and the truth of his grace, by this hatred of sin, though he committed it, *Rom. 7. 15. What I hate, that do I.*

Sol.

Nay, what is grace, but *conformitas cum archetypo*, a conformity of the soul to God, to love as God loves, to hate as God hates! now God hates sin; it is one part of his holiness, to hate all sin.

And if I hate sin, then am I conformed to God; and if I am conformed to God, then am I altogether a Christian.

It is true, that there is a hatred of sin, which is a sign of grace, and which flows from a principle of grace, and is grace: As for instance. To

To hate sin, as it is an offence to God, a wrong to his Majesty, to hate sin, as it is a breach of the Command, and so a wicked controuling Gods Will, which is the only rule of goodness, to hate sin, as being a disingenuous transgression of that Law of love established in the blood and death of Christ, and so in a degree a crucifying of Christ afresh.

To hate sin as being a grieving and quenching the Spirit of God, as all sin in its nature is.

Thus to hate sin is grace; and thus every true Christian hates sin.

But though every man that hath grace, hates sin; yet every man that hates sin, hath not grace: For,

A man may hate sin from other principles, not as it is a wrong to God, or a wounding Christ, or a grieving the Spirit, for then he would hate all sin, for there is no sin but hath this in the nature of it: But,

I. A man may hate sin for the shame that attends it, more than for the evil that is in it. Some sinners there are who declare their sin, as Sodom, and bide it not. They are set down in the

Isa. 3. 9.

Psa. 1. 1.

the seat of the scornful, they glory in their shame, Phil. 5. 19. But now others there are who are ashamed of sin, and therefore hate it, not for the sins sake, but the shames sake. This made *Abalom* hate *Ammons* uncleanness, because it brought shame upon him and his Sister.

2. A man may hate sin more in others than in himself; so doth the Drunkard, he hates drunkenness in another, and yet practises it himself: the lyar hates falshood in another, but likes it in himself. Now he that hates sin from a principle of grace, hates sin most in himself; he hates sin in others, but he loaths most the sins of his own heart.

3. A man may hate one sin, as being contrary to another. There is a great contrariety between sin and sin, between lust and lust; It is the excellency of the life of grace, that it is a uniform life; there is no one grace contrary to another; the graces of Gods Spirit are different, but not differing; faith, and love, and holiness are all one; they consist together at the same time, in the same subject, nay, they

they can't be parted; there can be no faith without love, no love without holiness; and so on the other hand, no holiness without love, no love without faith. So that this makes the life of grace an easie and excellent life; but now the life of sin is a distracting contradictory life, wherein a man is a servant to contrary lusts; the lust of pride and prodigality, is contrary to the lust of covetousness, &c.

Tit. 3. 3.

Now when one lust gets to be the Master-lust in the soul, then that works a hatred of its contrary; where covetousness gets the heart, there the heart hates pride; and where pride gets uppermost in the heart, there the heart hates covetousness. Thus a man may hate sin, not from a principle of grace, but from the contrariety of *lust*.

He don't hate any sin as it is sin, but he hates it as being contrary to his beloved sin.

Now then, if a man may hate sin for the shame that attends it; if he may hate sin more in others, than in himself; and if he may hate one sin as being contrary to another, then he may hate sin, and yet be but *almost* a Christian.

Sixth-

Sixthly, *A man may make great vows and promises, he may have strong purposes and resolutions against sin, and yet be but almost a Christian.*

1 Sam. 26.
21.

Exod. 8. 8.

Thus did Saul, he promises and resolves against his sin, *Return my Son David, saith he, for I will no more do thee harm.* What promises and resolves did Pharoah make against that sin of detaining Gods people? Saith he, *I will let the people go, that they may do Sacrifice to the Lord: And again, I will let ye go, and ye shall stay no longer.* Exod. 9. 28. And yet Saul and Pharoah both perished in their sins: the greatest purposes and promises against sin will not make a man a Christian: For,

1. Purposes and promises against sin, never hurt sin; we say, *threatned folk live long,* and truly so do threatned sins. It is not new purposes, but a new nature that must help us against sin: purposes may bring to the birth, but without a new nature, there is no strength to bring forth. The new nature is the best soyl for holy purposes to grow in; otherwise they wither and die, like plants in an improper soyl.

2. Trouble

2. Trouble and afflictions may provoke us to large purposes and promises against sin for the future; what more common, then to vow, and not to pay; to make vows in the day of trouble, which we make no conscience to pay in the day of peace? Many covenant against sin, when trouble is upon them; and then sin against their covenant, when it is removed from them.

It was a brave rule that *Pliny* in one of his *Epistles* gave his friend to live by: *Ut tales esse perseveremus sani, quales nos futuros esse profiteamur infirmi*; That we should continue to be such when we are well, as we promise to be when we are sick.

Many are our sick-bed promises, but we are no sooner well, but we grow sick of our promises.

3. Purposes and resolves against sin for the future, may be only a temptation to put off repentance for the present; Satan may put a man on to good purposes, to keep him from present attempts.

He knows whatever we purpose, yet the strength of performance is not in our selves.

He

He knows that purposes for the future, are a putting God off for the present; they are a secret will not to a present opportunity. That is a notable passage, *Luke 9. 59. Follow me*, saith Christ to the two men; Now see what answers they give to Christ. *Suffer me first to go bury my Father*, saith one; this man purposes to follow Christ, only he would stay to bury his Father: Saith the other, *Lord, I will follow thee, but let me first go and bid them farewell which are at my house*, ver. 61. I will follow thee, but only I would first go and take my leave of my friends, or set my house in order; and yet we do not find that ever they followed Christ, notwithstanding their fair purposes.

4. Nature unsanctified may be so far wrought on, as to make great promises and purposes against sin.

1. A natural man may have great convictions of sin, from the workings of an enlightened conscience.

2. He may approve of the Law of God.

3. He may have a desire to be saved.

Now these three together; The workings of conscience; The sight of the

the goodness of the Law ; A desire to be saved , may bring forth in a man great purposes against sin , and yet he may have no heart to perform his own purposes. This was much-what the case of them, *Dent. 5.* say they to Moses, verse 27. Go thou near and hear all that the Lord our God shall say , and tell thou it to us , and we will hear it, and do it.

This is a fair promise , and so God takes it, *v. 28.* I have heard the words of this people , they have well said all that they have spoken. So said , and so done, had been well ; but it was better said than done ; for though they had a tongue to promise , yet they had no heart to perform ; and this God saw, therefore said he , *v. 29.* O that there were such a heart in them , that they would fear me , and keep my Commandments always , that it might be well with them !

They promise to fear God and keep his Commandments, but they wanted a new heart to perform what an un-sanctified heart had promised. It fares with men in this case, as it did with that Son in the Gospel, that said, *He would*

Mat. 21.
30.

would go into the Vineyard, but went not.

Now then if purposes and promises against sin, never hurt sin; if present afflictions may draw out large promises, if they may be the fruit of temptation, or if from nature unsanctified; surely you then a man may promise and purpose much against sin, and yet be but almost a Christian.

Num. 23. 8

Seventhly, A man may maintain strife and combat against sin in himself, and yet be but almost a Christian. So did Balaam, when he went to curse the people of God, he had a great strife within himself; *How shall I curse* (saith he) *where God hath not cursed?* Or *how shall I defie, whom the Lord hath not defied?*

Mark 15.
12, 14.
Mat. 27.
24.

And did not Pilate strive against his sin, when he said to the Jews, *Shall I crucifie your King? What evil hath hee done?* I am innocent of the blood of this just man.

Object.

But you will say, Is not this an argument of grace, when there is a striving in the soul against sin? for what should oppose sin in the heart but grace? The Apostle makes the *lusting of the flesh* against the Spirit, and the Spirit against

Gal. 5. 17.

not the flesh, to be an argument of grace
in the heart. Now I find this strife in
my heart; though the remainders of
corruption sometimes break out into
actual sins, yet I find a striving in my
soul against sin.

It is true, there is a striving against
sin which is only from grace, and is
proper to believers; and there is a
striving against sin, which is not from
grace, and therefore may be in them
that are not believers.

There is a strife against sin in one
and the same faculty; the will against
the will; the affection against the af-
fection, and this is that which the A-
postle calls *the lusting of the flesh against*
the Spirit; that is, the striving of the
unregenerate part against the regene-
rate, and this is ever in the same facul-
ty, and is proper to believers only.

An unbeliever never finds this strife
in himself, this strife cannot be in him,
it is impossible (as such) that is, while
he is on this side a state of Grace.

But then there is a striving against
the sin in divers faculties, and this is the
strife that is in them that are not belie-
vers; there the strife is between the
will

*Video me-
liora pro-
boq; Dete-
riora se-
quor.*

will and the conscience; Conscience enlightned and terrified with the fear of hell and damnation, that is against sin; the will and affection (not being renewed) they are for sin. And this causes great tuggings and strong combats many times in the sinners heart.

Thus it was with the *Scribes* and *Pharisees*; conscience convinced them of the Divinity of Christ, and of the truth of his being the Son of God; and yet a perverse will, and carnal affections cry out, *Crucifie him, Crucifie him.*

Conscience pleaded for him, he had a witness in their bosomes, and yet their wills were bent against him, and therefore they are said *to have resisted the Spirit*; viz. the workings and convictions of the Spirit in their consciences, *Act. 7. 51.* And this is the case of many sinners; when will and affections are for sin, and plead for it; conscience is against it, and many times frights the soul from the doing of it.

And hence men take that which opposes sin in them to be Grace, when it is only the work of a natural conscience; they conclude the strife is between Grace and sin, the regenerate, and

and unregenerate part, when alas it is no other than the contention of a natural conscience against a corrupt will and affection.

And if so, then a man may have great strifes and combats against sin in him, and yet be but *almost a Christian*.

5. *A man may desire grace, and yet be but almost a Christian; so did the five foolish Virgins, Mat. 25. 8. Give us of your oyl; what was that but true grace? it was that oyl that lighted the wise Virgins into the Bridegrooms Chamber.*

They do not only desire to enter in, but they desire oyl to light them in; wicked men may desire Heaven, desire a Christ to save them; there is none so wicked upon earth, but desire to be happy in heaven.

But now here are they that desire grace as well as glory, and yet these are but *almost Christians*.

But is it not commonly taught, *that* **Objc^a.**
desires of grace are grace? nay, doth not
our Lord Christ himself make it so?
Blessed are they that hunger and thirst af- **Mat. 5. 6.**
ter righteousness, for they shall be filled.

It is true, that there are some de- **Sol.**
E fires

fires of grace, which are grace: As,

1. When a man desires grace from a right sense of his natural state; when he sees the vileness of Sin, and the woful, defiled, and loathsome condition he is in, by reason of Sin, and therefore desires the grace of Christ to renew and change him; this is Grace. This some make to be the lowest degree of saving faith.

2. When a man joyns proportionable endeavours to his desires; doth not only wish for Grace, but work for Grace, such desires are Grace.

3. When a mans desires are constant and uncessant, that cease not but in the attainment of their object, such desires are true Grace. They are a part of the especial work of the Spirit. They do really partake of the nature of Grace; now it is a known Maxim, *Quicquid participat de natura totius, est pars totius*: That which partakes of the nature of the whole, is a part of the whole; the filings of gold, are gold. The Sea is not more really water than the least drop; the flame is not more really fire than the least spark; for these do *participare de natura totius*.

But

But though all true desires of grace, are grace; yet all desires of grace, are not true: For,

1. A man may desire grace, but not for it self, but for somewhat else; not grace for graces sake, but for heavens sake; He don't desire grace, that his nature may be changed, his heart renewed, the Image of God stamp't upon him, and his lusts subdued in him.

These blessed desires are found only in true believers. The true Christian only can desire grace for graces sake; but the almost Christian may desire grace for heavens sake.

2. A man may desire grace without proportionable endeavors after grace; many are good at wishing, bad at working: Like him that lay in the grass on a Summers day, crying out, *O si hoc esset laborare: O that this were to work!*

Solomon saith, the desire of the slothful kills him? How so? For his hands refuse to labour, Prov. 21. 25. He perissheth in his desires.

The believer joyns desires and endeavours together; One thing have I desired of the Lord, and that I will seek after, Psa. 27. 4.

*Virtutem
exoptant
contabescuntque
reliq̃ta.
Peri.*

*Impii non
curant
querere
quem ta-
men desi-
derant in-
venire, cu-
pientes
consequi,
sed non
sequi. Ber.
Eccl. 8. 5.*

*Sero sapi-
unt Phry-
ges.*

3. A mans desires of grace may be unseasonable; thus the *foolish Virgins* desired oyl when it was too late.

The believers desires are seasonable; he desires grace in the season of grace, and seeks in a time when it may be found. *The wise mans heart knows both time and judgement.* He knows his season, and hath wisdom to improve it.

The silly Sinner doth all his works out of season; he sins away the seasons of grace, and then desires grace when the season is over; the Sinner doth all too late, as *Esau* desired the blessing when it was too late, and therefore he lost it, whereas, had he come sooner, he had obtained it.

Most men are like *Epimetheus*, wise too late, they come when the Market is done, when God hath shut in shop, then they have oyl to get.

When they lie upon their death-beds, then they desire holy hearts.

4. Desires of grace in many are very inconstant and fleeting, like the *morning dew that quickly passes away.* Or like *Jonahs Gourd*, that springs up in a night, and withers in a night; they have no root in the heart, and there-fore

*Hos. 6. 4.
Jon. 4 6, 7.*

fore quickly perish: Now then, if a man may desire grace, but not for graces sake; if desires may be without endeavours; if a man may desire grace when 'tis too late; if these desires may be but fleeting and inconstant, then may a man desire grace, and yet be but *almost a Christian*.

6. *A man may tremble at the Word of God, and yet be but almost a Christian, as Belshazar did at the hand-writing upon the wall.*

Dan. 5. 6.

But is not that a note of Sincerity and truth of grace, to tremble at the Word? doth not God say, *To him will I look, that is of a poor and contrite spirit, and trembles at my Word?*

Object.

Isa. 66. 2. &c.

There is a two-fold trembling.

1. One is, when the Word discovers the guilt of Sin, and the wrath of God that belongs to that guilt; this where conscience is awake, causes trembling and amazement; thus when Paul preached of righteousness and judgment, it is said, *Feelix trembled.*

Sol.

Act. 24. 24.

2. There is a trembling which arises from a holy dread, and reverence of the Majesty of God, speaking in his Word; this is only found in true believers,

lievers, and is that which keeps the soul low in its own eyes. Therefore mark how the words run in *Isa. 66. 2.* *To him will I look that is of a poor and contrite spirit, and trembles at my Word.*

God don't make the promise to him that trembles at the Word; for the *Jam. 2. 19.* Devils believe and tremble; the Word of God can make the proudest, stoutest sinner in the world to shake and tremble; but it is to the poor and contrite spirit that trembles; Where trembling is the fruit of a spirit broken for sin, and low in its own eyes, there will God look.

Now many tremble at the Word; but not from poverty of spirit, not from a heart broken for sin, and low in its own eyes; not from a sense of the Majesty and holiness of God, and therefore notwithstanding they tremble at the Word, yet are they but almost Christians.

7. *A man may delight in the Word and Ordinances of God, and yet be but almost a Christian, Isa. 58. 2.* They take delight in approaching to God.

And it is said of that ground, *Mat. 13. 20.* that it received the Word with joy, and yet it was but stony ground.

But

But is it not made a character of a godly man, to delight in the Word of God: Doth not *David* say, *He is a blessed man that delights in the Law of the Lord.* Object. Psal. 1. 2.

There is a delighting in the Word, which flows from grace, and is a proof of blessedness. Sol.

1. He that delights in the Word because it is spiritual, he is a Christian indeed; the more spiritual the Ordinances are, the more doth a gracious heart delight in them.

2. When the word comes close to the conscience, rips up the heart, and discovers sin, & yet the soul delights in it notwithstanding; this is a sign of grace.

3. When delight arises from that communion that is to be had with God there; this is from a principle of Grace in the soul.

But there may be a delight in the word, where there is no Grace.

1. There are many delight in the word, because of the Eloquence of the Preacher; they delight not so much in the truths delivered, as in the dress they are delivered in. Thus it is said of the Prophet *Ezekiel*, that he

Ezek. 33. *was to them as a very lovely song of one that hath a pleasant voice.*

2. There are very many delight to hear the Word, that yet take no delight to do it; so saith God of them, in Ezek. 33. 32. *They delight to hear my words, but they do them not.*

Ez. 33. 32.

Now then, if a man may delight in the Word, more because of the Eloquence of the Preacher, than because of the spiritualness of the matter; if he may delight to hear the Word, and yet not delight to do it; then he may delight in the Word, and yet be but almost a Christian.

8. *A man may be a Member of the Church of Christ, he may joyn himself to the people of God, partake with them in all Ordinances, and share of all Church-priviledges, and yet be but almost a Christian.*

So the five foolish Virgins, joyned themselves to the wise, and walked together.

Many may be Members of the Church of Christ, and yet not Members of Christ the Head of the Church.

There was a mixed multitude came up with the Church of Israel out of Egypt,

Egypt, they joyned themselves to the *Israelites*, owned their God, left their own Country, and yet in heart *Egyptians* notwithstanding.

All are not Israel that are of Israel,
Rom. 9. 6.

The Church in all Ages hath had unsound members; *Cain* had communion with *Abel*, *Ishmael* dwelt in the same house with *Isaac*, *Judas* was infellowship with the Apostles, and so was *Demas* with the rest of the Disciples.

There will be some Bran in the finest Meal; the Draw-net of the Gospel catches bad fish as well as good; the Tares and the Wheat grow together, and it will be so till the harvest.

God hath a Church where there are no members but such as are true members of Christ, but it is in heaven, it is the Church of the First-born; there are no hypocrites, no rotten, unsound professors, none but the spirits of just men made perfect; all is pure VVheat that God layeth up in that Garner; there the Chaff is separated to unquenchable fire.

He. 12. 23.

Mat. 3. 12.

But in the Church on earth the

E s:

Wheat:

Wheat and the Chaff lie in the same heap together; the *Samaritans* will be near of kin to the *Jews* when they are in prosperity; so while the Church of God flourisheth in the world, many will joyn to it; they will seem *Jews*, though they are *Samaritans*; and seem *Saints*, though yet they are no better than *almost Christians*.

9. *A man may have great hopes of Heaven, great hopes of being saved, and yet be but almost a Christian.*

Heb. 6. 19. Indeed there is a hope of Heaven, which is the anchor of the Soul, sure and stedfast; it never miscarries, and it is known by four properties.

First, it is a hope which purifies the heart, purges out sin, 1 Joh. 3. 3. *He that hath this hope, purifies himself, even as God is pure.* That soul that truly hopes to enjoy God, truly endeavours to be like God.

Rom. 5. 2. Secondly, It is a hope which fills the heart with gladness; *We rejoyce in hope of the glory of God.*

Psa. 130. 5. Thirdly, It is a hope that is founded upon the promise; as there can be no true faith without a promise, so, nor any true hope; faith applies the promise,

mise, and hope expects the fulfilling the promise; faith relies upon the truth of it, and hope waits for the good of it; faith gives interest, hope expects livery and seisin.

Fourthly, It is a hope that is wrought by God himself in the Soul; who is therefore called, *The God of hope*, as being the *Author* as well as the *Object* of hope. Now he that hath this hope shall never miscarry; This is a right hope, the hope of the true believer, *Christ in you the hope of glory.*

Ro. 15. 13

Col. 1. 27

But then, as there is a true and sound hope, so there is a false and rotten hope; and this is much more common, as bastard-pearls are more frequently worn than true pearls.

There is nothing more common then to see men big with groundless hopes of Heaven: As,

1. A man may have great hope, that hath no grace; you read of the hope of hypocrites, *Job 8. 13, 14.*

The performance of duties is a *proof* of their hope; the foolish Virgins would never have done what they did, had they thought they should have been shut out after all.

Many

Many professors would not be at such pains in duties as they are, if they did not hope for heaven. Hope is the great motive to action; despair cuts the sinews of all endeavours; this is one reason why the damned in hell cease acting toward an alteration of their state, because despair hath taken hold of them; if there were any hope in hell, they would up and be doing there. So that there may be great hopes where there is no grace; experience proves this; formal professors are men of no Grace, but yet men of great hopes; nay, many times you shall find that none fear more about their eternal condition, than they that have most cause of hope; and none hope more, than they that have most cause of fear. As interest in God may sometimes be without hope, so hope in God may be without interest.

2. A man may hope in the mercy, and goodness, and power of God, without eying the promise, and this is the hope of most; God is full of mercy and goodness, and therefore willing to save; and he is infinite in power, and therefore able to save; why therefore

therefore should I not rest on him?

Now it is presumption, and therefore sin, to hope in the mercy of God, otherwise than by eying the promise; for the promise is the channel of mercy, the pipe through which it is conveyed; all the blessedness the Saints enjoy in Heaven, is no other than what is the fruit of the promise relied on, and hoped for here on earth. A man hath no warrant to hope in God, but by virtue of the promise.

3. A man may hope for Heaven, and yet not cleanse his heart, nor depart from his secret sins; that hope of salvation that is not accompanied with heart-purification, that is a vain hope.

4. A man may hope for heaven, and yet be doing the work of hell; he may hope for salvation, and yet be working out his own damnation, and so perish in his confidences. This is the case of many, *Male agendo sperant, & sperando pereunt*; like the Water-man, that looks one way, and rows another; many have their eyes on heaven, whose hearts are in the earth; they hope in God, but chuse him not for a portion; they hope in God, but do not love him

him as the best good, and therefore are like to have no portion in him, nor good by him; but are like to perish without him, notwithstanding all their hopes, *Job 27. 8. What is the hope of the hypocrite, though he hath gained, when God takes away his soul?*

Now then, if a man may have great hope of heaven, that hath no grace; if he may hope in mercy, without eying the promise; if he may hope without heart-purifying; if he may hope for heaven, and yet do the work of hell; surely then a man may have great hopes of heaven, and yet be but almost a Christian.

Mar. 6. 20.

10. *A man may be under great and visible changes, and these wrought by the Ministry of the word, and yet be but almost a Christian; as Herod was, it is said, when he heard John Baptist, he did many things, and heard him gladly. Saul was under a great change; when he met the Lords Prophets, he turned Prophet too.*

1 Sam. 10.
10.

Nay, it is said, v. 9. of that 1 Sam. 10. *that God gave him another heart.*

Now was not this a work of grace? and was not Saul here truly converted?

ed? one would think he was, but yet indeed he was not.

For though it is said, God gave him *another heart*, yet it is not said, that God gave him a *new heart*.

There is a great difference between **לב אחר** (*lebb acher*) another heart, and **לב חדש** (*lebb chadash*) a *new heart*: God gave him another heart to fit him for a Ruler, but gave him not a *new heart* to make him a believer; another heart may make another man; but it is a *new heart*, that makes a *new man*.

Again, *Simon Magus* is a great proof of this truth, he was under a great and visible change; of a *Sorcerer*, he was turned to a *Believer*; he left his witchcrafts and Sorceries, and imbraced the *Gospel*; was not this a great change?

If the drunkard doth but leave his drunkenness, the swearer his oaths, the prophane person his prophaneess; they think this is a gracious change, and their state is now good; alas, *Simon Magus* did not only leave his sins, but had a kind of conversion; for he believed and was baptized.

Act. 8. 13.

But is not that man that is changed a true Christian?

Object.

Not

Sol.

Not every change makes a man a Christian; indeed there is a change, that whoever is under it, he is a true Christian.

2. Cor. 5.
17.

A& 16. 18

When a mans heart is so changed, as that it is renewed, when *old things are done away*, and all is become new; when the *καινὴ κτίσις*, the new creature is wrought in the soul; when a man is turned from darkness to light, from the power of Satan to God; when the mind is enlightened, the will renewed, the affections made heavenly, then a man is a Christian indeed.

But now you must know that every change is not this change: For,

1. There is a civil change, a moral change, as well as a spiritual and supernatural change.

Many men are changed in a moral sense; and one may say, they are become *new men*, but they are in heart and nature the same men still; They are not changed in a spiritual and supernatural sense, and therefore it cannot be said of them, they are become *new creatures*.

Restraining grace may cause a moral change, but it is renewing grace that

that must cause a saving change. Now many are under restraining grace, and so changed morally, that are not under the power of renewing grace, and so changed savingly.

2. There is an outward change, as well as an inward change; the outward change is often without the inward, though the inward change is never without the outward. A mans heart cannot be sanctified, but it will influence the life; but a mans life may be reformed, and yet never affect or influence the heart.

3. A man may be converted from a course of prophaneness to a form of godliness; from a filthy conversation, to a fair profession, and yet the heart the same, in one and the other. A rotten Post may bee guilt without, and yet unsound within. *Hypocrita in verbis sanctus, in corde vanus; intus Nero, foris Cato. Audi, nemo melius; specta, nemo pejus.*

It is common to have the out-side of the Cup and Platter made clean, and yet the inside foul and filthy. Mar. 23. 25.

Now then, if a man may be changed morally, and yet not spiritually; outwardly

wardly, and yet not inwardly; from a course of prophaneness, to a lifeless form of godliness; then a man may be under great and visible changes, and yet be no more than *almost a Christian*.

I do not speak this to discountenance any change, short of that that is spiritual, but to awaken you to seek after that change, which is more than moral. It is good to be outwardly reformed, but it is better to be savingly renewed.

I know how natural it is for men to take up with any thing like a work of conversion, though it be not conversion; and resting in that, they perish eternally.

Beloved, let me tell you, there is no change, no conversion can stand your souls in the day of Judgement, on this side that saving work, which is wrought on the soul by the Spirit of God, renewing you throughout; the sober man without this change, shall as surely go to Hell as the beastly drunkard.

1 Thes. 5.
23.

Morality and civility may commend us to men, but not to God. They are of no value in the procurement of an eternal salvation.

A man may go far in an outward change, and yet not be one step nearer Heaven, then he that never was under any change; nay, he may be (in some sense) farther off, as Christ saith, *The Scribes and Pharisees were farther from Heaven*, with all their shew of godliness, than *Publicans and Harlots* in all their sin and uncleanness. Because resting in a false work, a partial change, we neglect to seek after a true and saving change. There is nothing more common then to mistake our state, and by overweening thoughts mis-judge our condition, and so perish in our own delusions.

The world is full of those foolish builders, that lay the foundation of their hopes of eternal salvation upon the sand.

Now my Brethren, would you not mistake the way to heaven, and perish in a delusion? would you not be found fools at last? for none are such fools as the spiritual fool, who is a fool in the great business of salvation. Would you not be fools for your souls, and for eternity? O then labour after, and pray for a through work of conversion, beg of God that he would make a saving change

Mat. 23.

31.

Mat. 7.26.

change in your souls, that you may be altogether Christians; all other changes below this saving change, this heart-change, makes us but almost Christians.

11. A man may be very zealous in the matters of Religion, and yet be but almost a Christian: Jehu did not onely serve God, & do what he commanded him, but was very zealous in his service, 2 King. 10. 16. Come with mee, and see my zeal for the Lord of Hosts; and yet in all this Jehu was a very hypocrite: Joash was a great reformer in Jehojada's time; it is said, He did that which was right in the eyes of the Lord, all the days of Jehojada, the Priest; but when Jehojada dyed, Joash his zeal for God dyed with him, and he becomes a very wretch.

2 Chro. 29.
2.

Object.

But the Apostle makes zeal to be a note of sound Christianity, Gal. 4. 18. It is good to be zealously affected in a good thing; nay, it seems to be the non-such qualification for obtaining eternal life, The Kingdome of Heaven suffereth violence, and the violent take it by force.

Mat. 11. 12

Sol.

It is true, there is a zeal which is good, and which renders the soul highly acceptable to God, a zeal that never

never misses of Heaven and salvation.

Now this is a zeal which is a celestial fire, the true temper and heat of all the affections to God and Christ; *qui non zelat, non amat.* It is a zeal brought and kindled in the soul by the Spirit of God, who first knows it, and then sets it on work. It is a zeal that hath the Word of God for its guide, directing it in working both in regard of its object and end; manner and measure. It is a zeal that checks sin, and forwards the heavenly life. It is a zeal that makes the glory of God its chief end, which swallows up all by-ends; *The zeal of thine house hath eaten me up.*

Joh. 2. 17.

But now all zeal is not this kinde of zeal; there is a false zeal, as well as a true; every Grace hath its counterfeit; as there is fire, which is true heavenly fire on the Altar; so there is strange fire; *Nadab and Abihu, offered strange fire upon Gods Altar.*

Lev. 10. 1.

There are several kindes of zeal, none of which are true and sound, but false and counterfeite.

Ile instance in eight particulars.

First, *There is a blinde zeal, a zeal without*

Mat. 17. 15

Bernard.

without knowledge, Rom. 10. 2. They have a zeal (saith the Apostle) but not according to knowledge; now as knowledge without zeal is fruitless, so zeal without knowledge is dangerous; it is like Wild-fire in the hand of a fool, or like the devil in the man possess'd, that threw him sometimes into the fire, sometimes into the water; *Zelus absq; scientia, quo vehementius irruit, eo gravius corrumpit.*

The eye is the light of the body. and the understanding is the light of the soul; now as the body without the light of the eye, cannot go without stumbling; so the soul without the light of the minde, cannot act without erring.

A. 11.

3. 4.

Zeal without knowledge, is like an *ignis fatuus* in a dark night, that leads a Traveller out of his way, into the Boggs and Mire. This was the zeal of Paul, while he was a Pharisee; I was zealous towards God, as yee all are this day, and I persecuted this way unto the death. And so, Act. 26. 9. I verily thought with myself, I ought to do many things contrary to the name of Jesus of Nazareth. So Phil. 3. 6. Concerning zeal persecuting the Church. Such

Such a zeal was that in *Joh. 16. 2.* They shall put you out of the Synagogue, (silence you, you shall not be suffered to preach) yea, the time comes, that who ever kills you, will think that hee doth God service. This is great zeal, but yet it is a blinde zeal, and that God abhors.

Secondly, There is a partial zeal; in one thing fire-hot, in another key-cold; zealous in this thing, and yet careless in another; many are first Table Christians, zealous in the duties of the first Table, and yet neglect the second; thus the Pharisees were zealous in their *Corban* *, and yet unnatural to their parents, suffering them to starve and perish. Others are second Table Christians, zealous in the duties of the second Table, but neglect the first; more for righteousness among men, then for holiness towards God. But now he whose Religion ends with the first Table, or begins with the second, he is a fool in his profession, for he is but almost a Christian.

The woman that was for the dividing the Childe, was not the true mother; and hee that is for dividing the Commands, is not a true believer.

Jehu

* *Mat. 23. 23.*

Lyra hath these very words, *Filius per professionem factam in religione excusatur subveni-endo parentibus.*

2 King. 10
26.
comp.
with v. 19.

Jehu was zealous against *Ababs* house, but not so against *Jeroboams Calves*; many are zealous against sins of opinion, that yet use no zeal against the sins of their conversation.

Jo. Fernel.
de febr-
bus, l. 4.
c. 19.

Now as we know that the sweat of the whole body is a sign of health, but the sweat of some one part only, shews a distemper, and therefore Physicians do reckon such a heat to be symptomatical.

So where zeal reaches to every Command of God alike, that is a sign of a sound constitution of Soul; but where it is partial, where a man is hot in one part, and cold in another; that is symptomatical of some inward spiritual distemper.

Thirdly, *There is a mis-placed zeal*, fixed upon unsuitable and disproportionable Objects. Many are very zealous in trifling things that are not worth it, and trifle in the things that most require it; like the *Pharisees* that were diligent Tithers of *Mint, Annise, and Cummin*; but neglected $\tau\acute{\alpha} \beta\alpha\rho\upsilon\tau\epsilon\rho\alpha \tau\tilde{\epsilon} \iota\omicron\mu\alpha\varsigma$, the weightier matters of the Law, judgment, mercy and faith. They had no zeal for these, though

Mar. 23.
23.

though very hot for the other; many are more zealous for a Ceremony, than for the substance of Religion; more zealous for bowing at the name of Jesus, than for conformity to the life of Jesus; more zealous for a holy vestment, than for a holy life; more zealous for the inventions of men, than for the institutions of Christ.

This is a superstitious zeal, and usually found in men unconverted, whom Grace never was wrought in. When was it that Paul was so exceedingly zealous of the traditions of his Fathers, as he saith, Gal. 1. 14. but only when he was in his wretched and unconverted state? as you may see in the next verses, *But when it pleased God to call me by his grace; then I conferred not with flesh and blood.* Paul had another kinde of zeal then, acted by other kinde of principles.

Fourthly, *There is a selfish zeal,* that hath a mans own ends for its motive; *Jeha* was very zealous, but it was not so much for God, as for the Kingdome, not so much in obedience to the command, as in design to step into the Throne; and therefore

Hearthens
will rise
up in
judgement
against
such men.
*Deus non
superstitio-
ne coli
vult sed
pietate,*
said *Cicero*.

Gal. 1. 15.
16.

God threatens to punish him for that very thing hee commands him to do, *Hof. 1. 4. I will avenge the blood of Jezreel upon the house of Jehu.* Because he shed that blood to gratifie his lust, not to obey God. So *Simeon* and *Levi* pretend great zeal for Circumcision, seem very zealous for the honour of Gods Ordinances, when in truth their zeal was for Covetousness, and revenge upon the *Shechemites*.

Gen. 34.
14, 15.
cont. with
v. 25, 26,
27, 28, 29.

*Ne appetat
quisquam
ultra vide-
ri quam est
ut possit ul-
tra esse
quam vi-
detur.
Grog.*

Fifely, *There is an outside zeal*, such was that of the *Scribes* and *Pharisees*, they would not eat with unwashed hands, but yet would live in unseen sins; they would wash the Cup often, but the Heart seldome; paint the outside, but neglect the inside. *Jehu* was a mighty outside reformer, *2 King. 10. 16.* but he reformed nothing within, for he had a base heart under all, *v. 31.* *Jehu* took no heed to walk in the Law of the Lord with all his heart. Though his fleece was fair, his liver was rotten.

Our Lord Christ observes of the *Pharisees*, *They pray to be seen of men, and fast so, That they may appear to men to fast, Mat. 6. 5, 16.*

Sixthly, *There is a forinsick zeal*, that runs

ins out upon others, like the candle
the lanthorn, that sends all the heat
out at top, or as the lewd woman So- Pro. 7.11.
woman mentions, whose feet abide not in
her own house.

Many are hot and high against the
sins of others, and yet cannot see the
same in themselves; like the *Lamiae*,
that put on their spectacles when they
went abroad, but pulled them off
within doors.

It is easie to see faults in others, and
as hard to see them in our selves. *Jehu*
was zealous against *Baal* & his Priests; *Tecum ha-*
bita.
because that was *Ahabs* sin; but not
against the Calves of *Bethel*, because
that was his own sin. This zeal is the
true character of an hypocrite; his
own Garden is over-run with weeds,
while he is busie in looking over his
Neighbours Pale.

Seventhly, *There is a sinful zeal*;
all the former may bee called sinful
from some defect; but this I call sin-
ful in a more special notion, because
against the life and chief of Religion;
it is a zeal against zeal, that flies not at
prophaness, but at the very power of
godliness, not at error, but at truth,

Jam. 2. 19.
Rev. 12. 12.

and is most hot against the most spiritual and important truths of the times. Whence else are the sufferings of men for the truth, but from this spirit of zeal against truth? This may be called a devillish zeal; for as there is the faith of Devils, so there is the zeal of Devils; *therefore his rage is great, because he knows his time is short.*

1 Sam. 15. 3

8ly. *There is a Scripturelesse zeal,* that is not buttred and bounded by the word, but by some base and low end such was *Sauls* zeal, when God bids him destroy *Amaleck*, and spare neither man nor beast; then contrary to Gods command, he spares the best of the *Sheep and Oxen*, under pretence of zeal for Gods Sacrifice.

2 Sam. 21. 2

Another time when he had no such command, then he slaies the *Gibeanite* in his zeal to the children of Israel and Judah.

Many a mans zeal is greater then and there, when and where hee hath the least warrant from God.

The true spirit of zeal is bounded by Scripture; for it is for God, and the concernments of his glory: God hath no glory from that zeal that hath no Scripture warrant.

Not

Now then, if the zeal of a man in the things of God, may bee only a blinde zeal; or a partial zeal, or a misplaced zeal, or a selfish zeal, or an out-side zeal; or a forensick zeal, or a sinful zeal; or a scriptureless zeal, then it is evident that a man may be very zealous in the matters of Religion, and yet be but *almost a Christian*.

12. *A man may bee much in prayer, he may pray often, and pray much, and yet be but almost a Christian:* Mat. 23. 13

So did the *Pharisees*, whom yet our Lord Christ rejects for Hypocrites.

Obj^a.

But is not a praying frame an argument of a sincere heart? are not the Saints of God, called, *The generation of them that seek the face of God?* Pl^a 24. 6.

A man is not therefore a Christian, because he is much in prayer. I grant,

Sol.

That those prayers that are from the workings and sighings of Gods Spirit in us; from sincere hearts lifted up to God; from a sense of our own emptiness, and Gods infinite fulness; That are suited to Gods will, the great rule of prayer;

F 3

That

That are for spiritual things, more than temporal :

That are accompanied with faith and dependance : Such prayers speak a man *altogether a Christian*. But now a man may be much in prayer, and yet be a stranger to such prayer : As,

1. Nature may put a man upon prayer, for it is a part of natural worship, it may put a childe of God upon prayer; so it did Christ, *Mat. 26. 39, 42.* *He went and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me.* This was a prayer of Christ, which flowed from the sinless strugglings of Nature, seeking its own preservation.

2, A man may pray in pretence for a covering to some sin; so did those devout *Pharisees, Mat. 23. 14.* *Wo to you Scribes and Pharisees, Hypocrites; for ye devour widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.* So the *Papists* seem very devout to pray a rich mans soul out of Purgatory, but it is to cheat the Heir of much of his Estate, under pretence of praying for his Fathers soul.

3. A man may pray, and yet love sin, as *Austin*, before conversion, pray'd against his sin, but was afraid God should hear him, and take him at his word. Now God hears not such prayers, *Psa. 66. 18. If I regard iniquity in my heart, God will not hear my prayer.*

4. A man may pray much for temporal things, and little for spiritual things; and such are the prayers of most men, crying out most for temporal things: More for, *who will shew us any good?* then for, *Lord lift upon us the light of thy countenance.* David copies out the prayer of such, *Psal. 144. 12, &c. That our sons may be as plants,* and that our daughters may be as corner stones polished after the similitude of a Palace: *That our Garners may be full, &c. Happy is the people that is in such a Case; This is the carnal hearts prayer; and this David calls vanity, verse 11. They are strange children, whose mouth speaketh vanity.*

Psal. 4. 6.

and 144.
12, to 16.

5. A man may pray, and yet be far from God in prayer. This people draw nigh to me with their mouth, and honour me with their lips, but their heart is far from me, *Mat. 15. 8. A man may pray,*

Isa. 29. 13

Pro. 13. 26

and yet have no heart in prayer, and that God chiefly looks at; *My sons, give me thy heart.*

The Jews have this sentence written upon the walls of their Synagogues, *Prayer without the intention of the minde, is but a body without a soul.*

It is not enough to be conscionable to use prayer, but we must be conscionable to the use of Prayer. Many are so conscientious, that they dare not but pray; and yet so irreligious, that they have no heart in prayer; a common work of God may make a man conscionable to do duties, but nothing less than saving grace in the heart will make a man conscionable in the doing of them.

Psa. 78. 34

Some derive the Latin *Colo*, to worship, from the Greek *κολακεῖν* to flatter, and the English word *flatter*, from the Greek word *λατρεῖν*, to worship.

6. A mans prayer may be a lye; as a profession without sanctity, is a lye to the world; so prayer without sincerity, is a lye to God. It is said of Israel, that they sought God, and enquired early after him; they were much in prayer, and God calls all but a lye. Nevertheless they did flatter him with their mouth, and they lyed to him with their tongues, for their heart was not with him, v. 36, 37.

Hearken

Hearken to my prayer that goeth not out of feigned lips, saith David, Psal. 17. 1.

7. Afflictions and the pressures of outward evils will make a man pray, and pray much; Psal. 78. 34. When he slew them, then they sought him, and returned and enquired early after God. The Heathen Mariners call every man upon his God when in a storm; when they fear drowning, then they fall to praying, Jon. 1. 5. Mariners are for the most part none of the devoutest, nor much addicted to prayer; they will swear twice where they pray once; and yet it is said, *They cry to the Lord in their trouble*, Psal. 107. 23, 28. and hence you have a Proverb, *He that cannot pray, let him go to Sea.*

*Nuper me amici cu-
jusdam languor
admonuit
optimos esse nos dum
infirmi sumus, Plin.
Ep. 16. l. 7*

*Qui nescit
orare, discat
navigare.*

They poured out a prayer when thy chastening was upon them, Isa. 26. 16.

Now then, if nature may put a man upon prayer; if a man may pray in pretence and design; if a man may pray, and yet love sin; if a man may pray mostly for temporal things; if a man may pray, & yet be far from God in prayer, if prayer may be a lye; or if it may be only the cry of the soul

under affliction; sure then a man may be much in prayer, and yet be but *almost a Christian*.

Object.

But suppose a man pray, and prevail with God in prayer, surely that is a witness from heaven of mans sincerity in prayer; now I pray and prevail; I ask and am answered.

Sol.

A man may pray and be answered; for God many times answers prayers in judgement; as God is sometimes silent in mercy, so he speaks in wrath; and as he sometimes denies prayer in mercy, so he sometimes answers in judgement: when men are over-importunate in some things their lusts are upon, and will take no nay, then God answers in judgment, *Psa. 78. 29. He gave them their own desire; They had desired Quails, and God sends them, but now mark the judgment, v. 30, 31. While the meat was in their mouths, the wrath of God came upon them, and slew them.*

Object.

I, but suppose a mans affections are much stirred in prayer, how then? is not that a true note of Christianity? Now my affections are much stirred in prayer.

So

So was Esau's when he sought the Sol. blessing, *He sought it carefully with tears.* Heb. 12. 17. A man may be affected with his own parts in a duty; while good notions pass through his head, and good words through his lips, some good motions also may stir in his heart; but they are but sparks which flie out at the Tunnel of the Chimney, which suddenly vanish. So that it is possible a man may pray, and prevail in prayer; pray and be affected in prayer, and yet be but almost a Christian.

13. *A man may suffer for Christ, in his goods, in his name, in his person, and yet be but almost a Christian.*

Every man that bears Christs Cross on his shoulders, doth not therefore bear Christs Image in his soul.

But doth not our Lord Christ make great promises to them that suffer, or lose any thing for him? doth not he say, *Mat. 19. 29. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life?* Sure they are true Christians whom Christ makes this promise to.

Object.
Mat. 19.
29.

There.

Sol.

There is a suffering for Christ, that is a note of sincerity, and shall have its reward.

Mar. 5 10,
11, 12.

That is, when a man suffers for a good cause, upon a good call, and with a good conscience, for Christs sake, and in Christs strength: when his sufferings are a filling up that which is behind of the sufferings of Christ; when a man suffers as a Christian, as the Apostle hath it, 1 Pet. 4. 6. *If a man suffer as a Christian, let him not be ashamed; when a man thrusts not himself into suffering, but stays Gods call, such suffering is a proof of integrity.*

Mar. 14.
28, 29.

But now every suffering for Christ, is not suffering as a Christian: For,

1 Tim. 1.
19, 20.
and 4. 14.

1. A man may suffer for Christ, for that profession of Religion that is upon him; the World hates the shew of Religion; times may come, that it may cost a man as dear to wear the Livery of Christ, as to wear Christ himself. *Alexander* had like to have lost his life for the Gospel sake, *Act.* 19. 33. yet he was that *Alexander* (as is generally judged) that afterward made *Shipwreck* of faith; and greatly opposed *Pauls* Ministry.

2. A man may suffer for Christ, and yet have no true love to Christ. This is supposed in 1 Cor. 13. 3. *Though I give my body to be burned, and have not charity, it profits nothing.*

Love to Christ is the only Noble ground of suffering, but a man may suffer much upon other ends.

1. Out of opinion of meriting by our suffering, as the Papists: Or,

2. Out of vain-glory, or for applause among professors; some have died that their names might live: Or,

3. Out of a Roman resolution, or stoutness of spirit.

4. Out of a design of profit, as Judas forsook all for Christ, hoping to mend his Market by closing with him: Or,

5. Rather to maintain an opinion, then for truths propagation; Socrates died for maintaining that there was but one God; but whether he died rather for his own opinion, then for Gods sake, I think it is no hard matter to determine. Thus a man may suffer for professing Christ, and yet suffer upon wrong principles.

Now then, if a man may suffer for Christ, from the profession that is upon him;

*Vicit amor
patria
laudisque
immensa
cupido.*

him; or suffer for Christ, and yet not truly love him; then a man may suffer for Christ, and yet be but almost a Christian.

14. A man may be called of God, and imbrace this call, and yet be but almost a Christian. Judas is a famous instance of this truth, he was called by Christ himself, and came at the call of Christ, and yet Judas was but almost a Christian.

Object.

But is not the being under the call of God, a proof of our interest in the predestinating love of God? doth not the Apostle say, *whom he predestinated, them he called*? Rom. 8. 30. Nay, doth he not say in the same verse, *Whom he called, them he justified*? Nay, doth not God call all whom he intends to save?

Sol.

Though God calleth all those that shall be saved, yet all shall not be saved whom God calleth; every man under the Gospel is called of God in one sense or other, but yet every man under the Gospel, shall not therefore be saved. *For many are called, but few are chosen.*

Mat. 20. 15

There is a two-fold
call of God.

1. Internal.

2. External.

1. There is an internal call of God;

Now

Now this call is a special work of the Spirit by the Ministry of the Word, whereby a man is brought out of a state of Nature into a state of Grace; *out of darkness into light; from being vessels of wrath, to be made heirs of life.* Act. 26. 18

I grant, that whoever is under this call of God, is called effectually and savingly, called to be a Christian indeed. *Every man that hath heard and learned of the Father, comes to me.* Joh. 6. 45.

2. There is a call of God which a man may have, and yet not be this call; there is an external call of God, which is by the Ministry of the Word.

Now every man that lives under the preaching of the Gospel, is thus called; God calls every soul of you to repent, and lay a sure foundation for Heaven and Salvation, by the Word you hear this day. Mat. 22. 9.

But now every man that is thus called, is not therefore a Christian: For,

1. Many under the call of God, come to Christ, but are not converted to Christ, have nothing of the grace and life of Christ; such as he, *Mat. 22.* who when Christ sent out his servants to bid guests unto the Marriage, came in

in at the call of Christ, but yet had not on the wedding garment, v. 11. that is, had none of the grace and righteousness of Jesus Christ.

2. Many that are under the call of the Gospel, come to Christ, and yet afterwards fall away from Christ; as Judas and Demas did; it is said, when Christ preached a Doctrine which his Disciples did not like, that from that time many of his Disciples went back, and walked no more with him.

2 Tim. 4.
10.

Joh. 6. 66.

Now then, if many are under this external call of God only, if many that come to Christ, are not converted to Christ, but fall away from Christ, then a man may be called of God, and yet be but almost a Christian.

15. A man may have the Spirit of God, and yet be but almost a Christian. Balaam had the Spirit of God given him when he blessed Israel, Numb. 24. 2. Balaam saw Israel abiding in Tents, and the Spirit of the Lord came upon him. Judas had; for by the Spirit he cast out Devils; he was one of them that came to Christ, and said, Lord, even the Devils are subject to us. Saul had, 1 Sam. 10. 10. Behold a company of Prophets

Prophets met him, and the Spirit of God came upon him, and he prophesied among them.

But you'll say, Can a man have the Spirit of God, and yet not be a Christian? Indeed the Scripture saith, If any man have not the Spirit of Christ, he is none of his; but surely if any man have the Spirit of Christ, he is his.

Object.

Rom. 8.9.

There is a having the Spirit, which is a sure mark of Saint-ship. Where the spirit is an effectual prevalling principle of grace and sanctification, renewing and regenerating the heart. Where the spirit is as a potent worker, helping the Souls infirmities: Where the spirit is so as to abide for ever. But now every man that hath the spirit, hath not the spirit in this manner: For,

Sol.

Rom. 8.26

Joh. 14.16.

1. A man may have the spirit only transiently, not abidingly; the spirit may be in a man, and yet not dwell in a man; the spirit is wherever he dwells; but he doth not dwell where ever he is; he is in all, but dwells in Saints only; he is in all, *per divinisationis presentiam*, but dwells in Saints only *per inhabitationis gratiam*; the Hypocrite

Lumb. 1.
sent. dist.
17.

crise may have the spirit for a season but not to abide in him forever.

Joh. 3. 4. 5.

2. A man may have the spirit, and yet not be born of the Spirit; every true Christian is born of the spirit; an Hypocrite may have the gifts of the spirit, but not the graces; the spirit may be in him by way of illumination, but not by way of sanctification; by way of conviction, but not by way of conversion: though he may have much common grace for the good of others, yet he may have no special grace for the good of himself; though his profession be spiritual, yet is his state and condition carnal.

3. A man may have the spirit only as a spirit of bondage: thus many have the spirit working only to bondage. The spirit of bondage is an operation of the Holy Ghost by the Law, convicting the conscience of sin, and of the curse of the Law, and working in the soul, such an apprehension of the wrath of God, as makes the thoughts of God a terror to him.

This spirit may be, and often is, without saving grace; this operation of the spirit was in Cain and Judas.

Though none that receive the spirit of

of Adoption, but they first receive the spirit of bondage; yet many receive the spirit of bondage, that never receive the spirit of adoption.

4. A man may have the Spirit of God working in him, and yet it may be resisted by him: It is said of the Jews, *They rebelled and vexed his holy spirit*; and the same sin is charged upon their children, *Act. 7. 51. Ye stiff-necked and uncircumcised in heart, ye have always resisted the Holy Ghost; as your fathers did, so do ye.* The Hypocrite retains not the spirit so long, as to come up to regeneration and adoption, but quenches the motions of it, and thereby miscarries eternally.

Isa. 63. 10.

5. A man may have the Spirit, and yet sin that unpardonable sin; he may have the Holy Ghost, and yet sin the sin against the Holy Ghost; nay, no man can sin this sin against it, but he that hath some degree of it.

The true believer hath so much of the spirit, such a work of it in him, that he cannot sin that sin; *he that is born of God sins not, to wit, that sin unto death, for that is meant, 1 Joh. 5. 16, 17, 18.* The carnal professed sinner, he cannot
sin

Jude 19.

sin that sin, because he is carnal and sensual, *having not the spirit*. A man must have some measure of the spirit, that sins this sin; so hath the hypocrite; he is said to be partaker of the Holy Ghost, Heb. 6. 4. And he only is capable of sinning the sin against the Holy Ghost.

Now then, if a man may have the spirit transiently only, not abidingly; if a man may have the spirit, and yet not be born of the spirit; if he may have the spirit only as a spirit of bondage; if a man may have the spirit working in him, and yet it may be resisted by him; if a man may have the spirit, and yet sin that unpardonable sin against it; then surely a man may have the Spirit of God; and yet be but almost a Christian.

Luk. 8. 15.

16. A man may have faith, and yet be but almost a Christian; the stony ground (that is, those hearers set out by the stony ground) for a while believed. It is said, Job. 2. 23. that many believed in the Name of Christ, yet Christ durst not commit himself to them. Though they trusted in Christ, yet Christ would not trust them; and why?

*Fides mi-
nime fides;
quippe ex
miraculis
nata.*

why? because he knew all men, vers. 24. He knew they were rotten at root, notwithstanding their faith; a man may have all faith, even to the removing Mountains, and yet be nothing.

1 Cor. 13.

2.

Object.

But how can this be, that a man may have faith, and yet be but almost a Christian? Doth not our Lord Christ promise life eternal, and salvation to all that believe? Is not this the Gospel that is to be preached to every creature, *He that believes, shall be saved?* Mark 16. 16.

Sol.

Though it is true what our Lord Christ saith, that *he that believes, shall be saved*: yet it is as true that many believe that shall never be saved; for *Simon Magus* believed; yea, *James* saith, *The Devils believe and tremble*: Now none will say these shall be saved.

Jam. 2. 19.

As it is true, what the Apostle saith, *All men have not faith*; so it is as true, that there are some men have faith, who are no whit the better for their faith.

2 Thes. 3. 2

You must know therefore } Special and
there is a two-fold faith, } Saving.
Common &
not saving.
1. There

1. There is a saving faith.

Col. 2. 10.

This is called *Faith of the operation of God.*

It is a work of Gods own spirit in the soul.

It is such a faith, as rests and casts the soul wholly upon Christ, for Grace and Glory, Pardon and Peace, Sanctification and Salvation.

Act. 15. 9.

It is an united act of the whole soul, understanding, will, and affections, all concurring to unite the soul to an all-sufficient Redeemer.

It is such a faith as purifies the heart, & makes it clean, it influences & gives strength and life to all other graces.

Tit. 1. 1.

Now whoever hath this faith, is a Christian indeed; this is the *Faith of Gods elect.* But then,

Act. 8. 13.
com. with
ver. 23.

2. There is a common faith, not saving, a fading and temporary faith; there is the faith of *Simon Magus*, as well as the faith of *Simon Peter*; *Simon Magus* believed, and yet was in the gall of bitterness, and in the bond of iniquity.

Now *Simon Magus* hath more followers than *Simon Peter*; the faith of most men will at last be found to be no better than the faith of *Simon Magus*: For,

First,

First, The faith of most is but a temporary faith, it dures for a while, and then dies and perisheth; true and saving faith such as is the faith of Gods Elect, cannot dye; it may fail in the Act, but not in the Habit? the sap may not bee in the branch, but it is alwayes in the root. Luk. 22. 32

That faith that perisheth, that faith a man may have and perish.

Secondly, There is a faith that lies only in generals, not in particulars, as there is a general and particular object of faith, so there is a general and particular faith. The general object of faith is the whole Scripture; the particular object of faith is Christ in the promise.

Now many have a general faith to believe all the Scripture, and yet have no faith to make a particular application of Jesus Christ in the promise.

Devils and Reprobates may believe the truth of the Scripture, and what is written of the dying and suffering of Christ for sinners: but there are but few that can close up themselves in the wounds of Christ, and by his stripes fetch in healing to their souls.

Thirdly,

Thirdly, there is a faith that is seated in the understanding, but not in the will; this is a very common faith; many assent to the truth.

They believe all the Attributes of God, that he is just, holy, wise, faithful, good, merciful, &c. But yet they rest not on him notwithstanding.

They believe the Commands are true, but yet do not obey them; they believe the promises are true, but yet do not embrace and apply them; they believe the threatnings are true, but yet do not flee from them.

Thus their faith lies in assent, but not consent; they have faith to confess a Judgement, but none to take out Execution; by assent they lay a foundation, but never build upon it by application.

They believe that Christ died to save them that believe, and yet they believe not in Christ that they may be saved.

Oh my brethren, it is not a *believing head*, but a *believing heart* that makes a Christian; with the heart man believes to righteousness; without this our faith is vain, we are yet in our sins.

Fourthly,

Rom. 10.

10.

1 Cor. 13.

17.

Fourthly, There is a faith without experience; many believe the Word upon hear-say, to be the Word of God, but they never felt the power and virtue of it upon their hearts and consciences. Now what good is it to believe the truth of the Word, if a mans conscience never felt the power of the Word? What is it to believe the truth of the promise, if we never tasted the sweetness of the promise?

We are in this case, like a man that believes the description others make of strange Countries; but never travelled them to know the truth; or as a Patient that believes all the Physician sayes; but yet tryes none of his Potions. We believe the word, because we cannot gain-say it; but yet we have no experience of any saving good wrought by the word, and so are but *almost a Christian*.

Fifthly, There is a faith that is without brokenness of heart, that doth not avail to melt or soften the heart, and therefore is not true faith; for the least true faith is ever joyned with a tending will, and a broken heart.

Sixthly, There is a faith that trans-

G

forms

forms not the heart; faith without fruit, that doth not bring forth the new creature, in the soul, but leaves it in a state of sin and death.

Eph. 4. 22.

This is a faith that makes a man a fond professor, but not a sound believer; he believes the truth, but not as it is in Jesus; for then it would change and transform him into the likeness of Jesus. He believes that a man must be changed that would be saved, but yet is not savingly changed by believing. Thus while others believe to salvation, he believes to damnation; for *his web shall not become a garment, neither shall hee cover himself with his work.*

Isa. 56. 9.

Now then, if a mans faith may be but temporary, or may lye only in generals, or may be seated in the understanding only, or may be without experience, or may be without a broken heart, or without a new heart; surely then, a man may have faith, hee may taste of this heavenly gift, and yet be but almost a Christian.

Heb. 6. 4.

17. A man may go further yet, He may possibly have a love to the people of God, and yet be but almost a Christian
ever

every kinde of love to those who are Saints, is not a proof of our Saintship: *Pharoah* loved *Joseph*, and advanced him to the second place in the Kingdome, and yet *Pharoah* was but a wicked man: *Ahab* loved *Jehoshaphat*, and made a league with him, and married his daughter *Athaliah* to *Jehoram*, *Jehoshaphat's* son, and yet *Ahab* was a wicked wretch.

But you will say, This seems to contradict the testimony of the Scripture; for that makes love to the Saints and people of God, a sure proof of our regeneration; and interest in life eternal, 1 *Joh. 3. 14.* We know that we have passed from death to life, because we love the brethren. Nay, the Spirit of God putteth this as a Characteristical distinction between Saints and Sinners, in *v. 10.* In this the children of God are manifest, and the children of the Devil; whosoever doth not righteousness, is not of God, neither he that loveth not his brother. By brethren we do not understand, Brethren by place, those who are of the same Country or Nation, such are called Brethren, *Rom. 9. 3.* *Act. 7. 23, 25.* Nor do we understand Bre-

Object.

Phil. 16.

Sol.

thren by race, those who are descended of the same Parents: such are called Brethren, *Mat. 1. 2.* But by Brethren we understand Brethren by grace, and supernatural regeneration, such as are the Children of God; and these are the brethren whom to love is a sure sign that we are the children of God.

To this I answer, That there is a love to the children of God, which is a proof of our being the Children of God.

As for instance, when we love them as such, for that very reason, as being the Saints of God; when we love them for the Image of God, which appeareth in them, because of that grace and holiness which shineth forth in their conversations, this is truly commendable; to love the godly for godliness sake; the Saints for Saintship sake, this is a sure testimony of our Christianity. The love of grace in another, is a good proof of the life of grace in our selves. There can be no better evidence of the Spirit of Christ in us, than to love the Image of Christ in others. For this is a certain truth, that a sinner cannot love a Saint as such:

An

An *Israelites* is an abomination to an *Egyptian*.

There is a contrariety and natural enmity between the two seeds; between the children of the world, and those whom the Father in his eternal love hath chosen out of the World. Gen. 3. 15. Joh. 15. 19.

It is likenesse which is the great ground of love, now there is the highest dissimilitude and unlikeness between an unregenerate sinner, and a child of God; and therefore a childe of God cannot love a sinner as a sinner; *In whose eyes a vile person is contemned*, Simile ft- mili gau. det. *Psa. 15. 4.* He may love him as a creature; he may love his Soul, or he may love him under some relation that hee stands in to him. Thus God loves the damned spirits, as they are his creatures, but as fallen Angels he hateth them with an infinite hatred. So to love a sinner *quatenus* a sinner, this a childe of God cannot do, so neither can a sinner love a childe of God as a childe of God. That he may love a child of God, that I grant, but it is upon some other consideration; he may love a person that is holy, not the person for his holiness; but for some other respect. As,

1. A man may love a Child of God for his loving, peaceable, courteous deportment to all with whom he converseth. Religion beautifies the conversation of a man, and sets him off to the eye of the world: The grace of God is no friend to a morose, churlish, unmannerly behaviour among men; it provokes in us an affable demeanor and sweetness to all, & where this is found it winneth respect and love from all.

Jam. 2. 2, 3 2. A man may love a Saint for his outward greatness and splendor in the World; men are very apt to honour worldly greatness: and therefore the *rich Saint* shall be loved and honoured, whilst the *poor Saint* is hated and despised. This is as if a man should value the goodness of his sword by the Imbroydery of his Belt; or his Horse for the beauty of his trappings rather than for his strength and swiftness.

True love to the *Children of God*, reaches to all the children of God, poor as well as rich, bond as well as free, ignoble as well as noble; for the Image of Christ is a like amiable and lovely in all.

3. A man may love a Child of God for his fidelity and usefulness in his place. Where Religion in the power of it taketh hold of a mans heart, it makes him true to all his betrustments, diligent in his business, faithful in all his relations; and this obligeth Respect. A carnal Master may prize a godly Apprentice or Servant that makes conscience of pleasing his Master, and is diligent in promoting his interest.

I might instance in many things of the like nature, as charity, beauty, wit, learning, parts, &c. which may procure love to the people of God from the men of the world. But this love is no proof of Charity. For,

First, It is but a *Natural* love, arising from some carnal respect, or self-ends: that love, which is made by the Scripture an evidence of our Regeneration, is a *spiritual* love, the principal load-stone and attractive whereof is grace and holiness; it is a love which embraceth a *righteous man in the name of a righteous man*.

Col. 1.8.

Mar. 10. 41

2. A carnal mans love to Saints is a limited and bounded love, it is not universal, to all the seed; Now as in sin,

Esth. 10. 3

he that doth not make conscience of every sin, maketh conscience of no sin as sin; so he who doth not love all in whom the Image of *Christ* is found, loveth none for that of the Image of *Christ* which is found in them.

Now then, if the love we bear to the people of God may possibly arise from natural love only, or from some carnal respect; or if it be a limited love, not extended to all the people of God, then it is possible that a man may love the people of God, and yet be no better than *almost a Christian*.

18. *A man may obey the commands of God, yea many of the commands of God, and yet be but almost a Christian. Balaam seems very conscientious of steering his course by the compass of Gods command; when Balak sent to him to come and curse the people of God, saith Balaam, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God,*

Numb. 23.
12, 20, 26.

Numb. 22. 18. and so in the 38. ver. saith he, *The word that God putteth in my mouth, that shall I speak; the young man went far in obedience, Mar. 10. 20. All these have I observed from my youth*

up. And yet he was but an hypocrite ;
for he forsook Christ after all.

But is it not said , *He that hath my Object.*
Commandements and keepeth them, he it
is that loveth me ; and he that loveth me
shall be loved of my father , and I will
love him, and manifest myself unto him,
John 14. 21. And doth not our Lord
Christ tell us expressly, *ye are my friends*
if ye do what I command you, Joh. 15. 14.
And can a man be the friend of Christ,
and yet be but *almost a Christian.*

I answer, that there is an obedience Sol.
to the commands of Christ, which is a
sure proof of our Christianity and
friendship to Christ.

This obedience hath a three-fold
property.

It is { *Evangelical,*
Universal,
Continual.

First, It is *Evangelical* obedience,
and that both in matter and manner,
ground and end.

In the matter of it, and that is what
God requires, John 15. 14. Ye are my
friends, if ye do whatever I command
you.

In the manner of it, and that is accord-
G 5 ing

ding as God requires, *Joh. 4. 24. God is a Spirit, and they that worship him, must worship him in Spirit, and in truth.*

In the ground of it, and that is, a pure heart, a good conscience, and faith unfeigned, *1 Tim. 1. 5.*

In the end of it, and that is the honour and glory of God; whatever yeo do, do all to the glory of God, *1 Cor. 10. 31.*

Secondly, It is an universal obedience, which extendeth it self to all the commands of God alike; it respects the duties of both Tables; such was the obedience of Caleb, who followed the Lord fully; and of David, who had respect to all the commands.

Num. 14.

24.

Pla. 119. 6

Incipere
multorum
est, perse-
verare
paucorum.
Bern.

Thirdly, It is a continual obedience, a putting the hand to Gods Plow without looking back; I have inclined my heart to perform thy statutes alway, even the end, *Pla. 119. 112.*

He that thus obeys the command of God, is a Christian indeed, a friend of Christ indeed; but all obedience to the commands of God, is not this obedience. For,

1. There is a partial obedience, a piece-meal Religion, when a man obeys God in one command, and not in another;

another; owns him in one duty, and not in another; when a man seems to make conscience of the duties of one Table, and not of the duties of another. This is the Religion of most.

Now this obedience is no obedience; for as he that doth not love God *above all*, doth not love God *at all*; so he that doth not obey *all* the Commands *univerſally*, cannot be ſaid to obey any Command *truly*. It is ſaid of thoſe in *Samarita*, that they feared the Lord, and ſerved their own gods, after their own manner, 2 Kings 17. 33. And yet in the very next v. it is ſaid, They feared not the Lord; ſo that their fear of the Lord was no fear: in like manner that obedience to God is no obedience, which is but a partial and piece-meal obedience.

2. A man may obey much, and yet be in his old nature; and if ſo, then all his obedience in that eſtate, is but *splendidum peccatum*, a painted ſin; he that offereth an Oblation, is as if he offered ſwines blood, and he that burneth incenſe, as if he bleſſed an Idol, Iſa. 66. 3. The nature muſt be renewed, before the command can be rightly obeyed;
for

Eph. 6.6.
Rom. 6.17

for a corrupt tree cannot bring forth good fruit, Mat. 7. 18. Whatever a mans performances are, they cannot be called *obedience*, whilst the heart remaineth unregenerate, because the *Principle* is false and unsound; every duty done by a believer, is accepted of God, as a part of his *Obedience* to the Will of God, though it be done in much weakness; because though the believers hand is weak, yet his heart is right; the hypocrite may have the most active hand, but the believer hath the most faithful and sincere heart.

3. A man may obey the *Law*, and yet have no love to the *Law-giver*; a carnal heart may do the command of God, but he cannot love God, and therefore cannot do it aright; for love to God, is the foundation and spring of all true obedience; every Command of God is to be done in love, this is the *fulfilling of the Law*, Rom. 13. 10. The Apostle saith, *Though I bestow all my goods to feed the poor, and though I give my body to be burned; these seem to be acts of the highest obedience; yet if I have not love, it profits me nothing,* 1 Cor. 13. 3.

4. I might add, that a man may be much in obedience, from sinister and base selfish ends, as the *Pharisees* prayed much, gave much alms, fasted much; but our Lord Christ tells us, that it was, *That they might be seen of men, and have glory of men*, Mat. 6. 2, 5, 16. Most of the hypocrites Piety empties it self into vain-glory; and therefore he is but an empty vine in all he doth, because he bringeth forth fruit to himself, *Hos. 10. 1.*

It is the end that justifies the action; indeed a good end cannot make a bad action good; but yet the want of a good end, makes a good action bad.

Now then, if a man may obey the Commands of God partially, and by halves; if he may do it, and yet be in his natural state; if he may obey the Commands of God, and yet not love God; if the ends of his obedience may be sinful and unwarrantable, then a man may be much in obeying the Commands of God, and yet be but almost a Christian.

19. *A man may be sanctified, and yet be but almost a Christian*; every kind of sanctification doth not make a man a new creature; for many are sanctified
char

that are never renewed. You read in *Heb. 10. 29.* of them that count the blood of the Covenant wherewith they were sanctified, an unholy thing.

Object.

But doth not the Scripture tell us, That both he that sanctifieth, and they who are sanctified, are all one; for which cause he is not ashamed to call them brethren, *Heb. 2. 11.* And can a man be one with Christ, and yet be but almost a Christian?

To this I answer, You must know there is a two-fold work of sanctification spoken of in Scripture.

The one common and ineffectual.

The other, special and effectual.

Rom. 8. 13

1 Pet. 1. 2.
Heb. 13.

That work of Sanctification which is true and effectual, is a work of the Spirit of God in the soul, enabling it to the mortifying of all sin, to the obeying of every Command, to walking with God in all well-pleasing.

Eph. 5. 30.

Now whoever is thus sanctified, is one with him that sanctifieth. Christ will not be ashamed to call such brethren, for they are flesh of his flesh, and bone of his bone.

But then there is a more common work of Sanctification, which is ineffectual

effectual as to the two great works of dying to sin, and living to God. This kind of sanctification may help to restrain sin, but not to mortifie sin; it may lop off the boughs, but it layeth not the Axe to the root of the tree; it sweeps and garnishes, the room with common virtues, but doth not adorn it with saving graces; so that a man is but almost a Christian, notwithstanding this Sanctification.

Rom. 6. 11.

Mat. 12.
44.

Or thus, $\left\{ \begin{array}{l} \text{Inward} \\ \text{and} \\ \text{Outward} \end{array} \right\}$ Sanctification.

Inward Sanctification, is that which deals with the Soul and its faculties; understanding, conscience, will, memory and affections; *Outward sanctification* is that which deals with the life and conversation; both these must concur to make a man a Christian indeed; therefore the Apostle puts them together in his prayer for the Thessalonians, 1 Thes. 5. 23. *The God of peace sanctifie you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. A man is then sanctified wholly, when he is sanctified both*

Non mag-
na mune-
ra, sed im-
munis ma-
nus, mens
que suce-
ra Deo
placent.

Heb. 10. 22

both inwardly and outwardly, both in heart and affections, and in life and conversation. Outward sanctification is not enough without inward, nor inward without outward; we must have both clean hands, and a pure heart, *Psa. 24. 4.* The heart must be pure, that we may not incur blame from within; and the hands must be clean, that we may not incur shame from without; we must have hearts sprinkled from an evil conscience, and bodies washed with pure water. We must cleanse our selves from all filthiness of flesh and spirit, *2 Cor. 7. 1.* Inward purity is the most excellent, but without the outward it is not sufficient; the true Christian is made up of both.

Mat. 27.
24.

Now many have clean hands, but unclean hearts; they wash the outside of the cup and platter, when all is filthy within; Now the former without the latter, profiteth a man no more than it profited *Pilate*, who condemned Christ, to wash his hands in the presence of the people; *Mannus abluir & cor polluiri*, he washed his hands of the blood of Christ, and yet had a hand in the death of Christ: The Egyptian Temples

Temples were beautiful on the outside, but within you should find nothing but some Serpent or Crocodile. *He is not a Jew which is one outwardly, Rom. 2. 28. Judas was a Saint without, but a sinner within; openly a Disciple, but secretly a Devil.*

Joh. 6. 70.

Some pretend to inward sanctity without outward; this is the pretence of the open sinner; Though I sometimes drop an idle foolish word, saith he; or though I sometimes swear an oath, yet I think no hurt, I thank God, my heart is as good as the best; Such are like the sinner Moses mentions, that blessed himself in his heart, saying, I shall have peace though I walk in the imagination of mine own heart, to add drunkenness to thirst, Deut. 19. 20.

Some pretend outward sanctity, without inward; such are like the Scribes and Pharisees, who outwardly appear righteous unto men, but within are full of hypocrisie and iniquity; Fair Professors, but foul sinners. Mat. 23. 28.

Inward sanctity, without outward, is impossible; for it will reform the life; outward sanctity without inward, is unprofitable, for it will not reform the

the heart; a man is not a true Christian without both; the body doth not make a man without the soul; nor the soul without the body; both are essential to the being of a man; so the sanctification of both, are essential to the being of the *new man*: True sanctification begins at the heart, but works out into the life and conversation; and if so, then a man may attain to an outward sanctification, and yet for want of the inward, be no better than *almost a Christian*.

20. And so I shall end this long pursuit of the almost Christian in his progress Heaven-ward, with this one general conclusion.

A man may do all (as to external duties and worship) that a true Christian can, and when he hath done all, be but almost a Christian.

You must know all the Commands of God, have an *intra* and an *extra*; there is (as I may say) the body and the soul of the Command.

And accordingly there is an *internal* and an *external* worship of God.

Now the *internal* acts of worshipping of God, are to love God, to fear God,

God, to delight in God, to trust in God, &c.

The *external* acts of worshipping God, are by praying, teaching, hearing, &c.

Now there is a vast difference between these internal and external acts of worship (and indeed such a difference there is) that they distinguish the *altogether* from the *almost* Christian; the sincere believer from the unsound professor; and indeed in this very thing, the main difference between them doth lie.

1. *Internal* acts of worship are good, *propter fieri*; the goodness doth adhere intrinsically to the thing done; man cannot love God, nor fear God, but it will be imputed to him for a gracious act, and a great part of his holiness.

But now *external* acts of worship, are not denominated good, so much from the matter done, *propter fieri*, as from the manner of doing them; man cannot sin in loving and delighting in God, but he may sin in praying and hearing, &c. for want of due manner.

2. *In-*

2. *Internal Acts of Worship* put a goodness into *external*; it is our faith, our love, our fear of God, that makes our duties good.

3. They better the heart, and greater the degrees of a mans holiness; *external duties* do not always do this; a man may pray, and yet his heart never the holier; he may hear the Word, and yet his heart never the softer; but now the more a man fears God, the wiser he is, *Prov. 1. 7.* the more a man loves God, the holier he is; love is the perfection of holiness; we shall never be perfect in holiness, till we come to be perfect in love.

4. There is such an excellency in this *internal worship*, that he who mixes it with his *external duties*, is a true Christian when he doth least; but without this mixture, he is but almost a Christian, that doth most.

Internal Acts of Worship, joyned with outward, sanctifie them, and make them accepted of God, though few *external Acts of Worship*, without inward, make them abhorred of God, though they be never so many.

So that though the almost Christ

an may do all those duties in hypocrisie, which a true Christian doth in sincerity; nay though in doing external duties, he may out-do the true Christian (as the Comet makes a greater blaze than the true Stars: If *Elijah* fast and mourn, *Baal's* Priests will cut their flesh) Yet he cannot do those *internal* duties that the meanest true Christian can.

The almost Christian can pray, but he cannot love God; he can teach or hear, &c. but he cannot take delight in God.

Mark *Jobs* query concerning the hypocrite; Will he delight himself in the Almighty?

He will pray to the Almighty, but will he delight himself in the Almighty? will he take pleasure in God?

Ah no! he will not, he cannot.

Delight in God, ariseth from a suitability between the faculty and the object; now none more unsuitable than God and a carnal heart.

Delight arises from the having what we desire, and from enjoying what we have; how then can he delight in God, that neither enjoyeth, nor hath, nor truly desireth God?

Job 27. 10.
This is
Christiano-
rum pro-
pria vir-
tus.

Hæc pro-
pria est de-
lectationis
materia, sicut
cum habe-
as quæ de-
siderave-
ris, deside-
ratis per-
fruaris.
Pine in
De-loc.

Delight in God is one of the highest exercises of grace; and therefore how can he delight in God, that hath no grace?

Why then should any Saint of God be discouraged, when he hears how far the Almost Christian may go in the way to heaven, when as he that is the weakest true believer, that hath the least true grace, goes farther than he for he believes in, and loves God.

Should the *almost Christian* do less (as to matter of external duties) yet if he had but the least true faith, the least sincerity of love to Christ, he would surely be saved; and should the true Christian do ten times more duties than he doth, yet had he no faith in Christ, and love to Christ, he would surely be rejected.

Oh therefore let not any weak believer be discouraged, though hypocrites may out-do them, and go beyond them in duty; for all their duties are done in hypocrisy, but your faith and love to God in duties, is proof of your sincerity.

I do not speak this to discourage any soul in the doing of duties, or to

beat down outward performances, but to rectifie the soul in the doing of them.

As the Apostle saith, Covet earnestly the best gifts, but I yet shew unto you a more excellent way; So I say, covet the best gifts, covet to be much in duties, much in prayer, much in hearing, &c. But yet I shew you a more excellent way, and that is, the way of faith and love, pray much, but then believe much too. Hear much, read much, but then love God much too. Delight in the Word and Ordinances of God much, but then delight in the God of Ordinances more.

1 Cor. 12.
32.

And when you are most in duties as to your use of them, Oh then be sure to be above duties, as to your resting and dependance upon them. Would you be Christians indeed, altogether Christians? Oh then be much in the use and exercise of Ordinances, but be much more in faith and dependance upon Christ and his righteousness; when your obedience is most to the command, then let your faith be most upon the promise.

The Professor rests in his duties, and so is but almost a Christian; but you

you must be sure to rest upon, the Lord Christ, this is the way to be altogether Christians, for if ye believe then are ye Abrahams seed, and heirs according to the promise.

And thus I have answered the first Query; to wit, how far a man may go in the way to Heaven, and yet be but almost a Christian?

1. He may have much knowledge.
2. He may have great gifts.
3. He may have a high profession.
4. He may do much against sin.
5. He may desire grace.
6. He may tremble at the Word.
7. He may delight in the Word.
8. He may be a Member of the Church of Christ.
9. He may have great hopes of heaven.
10. He may be under great and visible changes.
11. He may be very zealous in the matters of Religion.
12. He may be much in prayer.
13. He may suffer for Christ.
14. He may be called of God.
15. He may in some sense have the Spirit of God.

16. He

16. He may have some kinde of faith.

17. He may love the people of God.

18. Hee may go far in obeying the commands of God.

19. He may be in some sense sanctified.

20. He may do all (as to external duties) that a true Christian can, and yet be no better *than almost a Christian.*

The second Question.

Why, or whence is it, that many men go so far, or that they come to bee almost Christians?

First, It may be to answer the call of conscience; though few men have grace; yet all men have conscience.

Now do but observe and you shall see how far conscience may go in this work.

I. Conscience owns a God, and that this God must bee worshipped and served by the creature. Atheists in practice wee have many, such as the Apostle speaks of, Tit. I. 16. They profess they know God, but in works they deny him.

But Atheists in judgement none can bee; Tully a Heathen could say, *Nulla gens tam barbara, &c.*

Now there being such a light in conscience

H

science

science, as to discover that there is a God, and that he must be worshipped; by the help of further light, the light of the Word, a man may be enabled to do much in the wayes of God, and yet his heart without a dram of Grace.

2. Know this, that *natural conscience is capable of great improvements from the means of grace*; sitting under the Ordinances, may exceedingly heighten the endowments of conscience; though they do not sanctifie conscience, it may bee much regulated: though it be not at all renewed, it may be enlightened, convinced, and yet never savingly converted and changed.

Ye read in Heb. 5. 4. of some that were once enlightened, and tasted of the heavenly gifts, and were made partakers of the Holy Ghost. What work shall we call this? It could not bee a saving work, a true change and conversion of state; for notwithstanding this enlightning, and tasting, and partaking, yet they are here said to fall away, v. 6.

Had it been a true work of grace they could never have fallen away from that; a believer may fall, but he cannot fall away; hee may fall foul

but hee can never fall finally, for underneath are the everlasting arms; his faith is established in the strength of that prayer of Christ, that our faith fail not; nay, he tels us expressly, that it is eternal life which he gives, from which we shall never perish, Joh. 10.28. Deut. 327. Luk. 22.3

This work then here spoken of cannot be any saving work, because it is not an abiding work; for they that are under it, are said to fall away from it; but though it bee not a saving work, yet it is a supernatural work; it is an improvement made by the word upon the conscience of men through the power of the Spirit; and therefore they are said to *taste the good word of God*, and to be made *partakers of the Holy Ghost*; they have not the spirit abiding in them savingly, but striving with them, and working upon them convincingly, to the awakening and setting conscience on work. And conscience thus stirred, may carry a man very far in Religion, and in the duties of the Gospel, and yet be but a natural conscience.

A Common work of the spirit, may stead a man very much in the duties

of Religion, though it must bee a special work of the spirit that steads a man to salvation; a man may have the assisting presence of the spirit, enabling him to preach and pray, and yet hee may perish for want of the renewing presence of the spirit enabling him to believe; *Judas* had the former, and yet perished for want of the latter; hee had the spirit assisting him to cast out Devils, but yet hee had not the spirit renewing him, for hee was cast out himself. Thus a man may have an improved conscience, and yet bee a stranger to a renewed conscience; and conscience thus improved, may put a man very much upon duty.

I pray God none of us mistake a conscience thus improved by the word, for a conscience renewed by the spirit; the mistake is very easie, especially when a life of duties is the fruit of it.

3. *The conscience of a natural man is subject to disresse and trouble; though a natural conscience is not sanctified with grace, yet it is often troubled at sin; trouble of conscience is not incident to believers only, but sometimes to unbelievers also. A believers conscience is some-*

sometimes troubled when his sin is truly pardoned ; and a natural mans conscience is troubled for sin, though it is never freed from sin. God sometimes sets the Word home upon the sinners conscience, and applies the terrors of the Law to it, and this fills the soul with fear and horror of death and Hell; now in this case the soul usually betakes it self to a life of duties, meerly to fence trouble out of conscience.

When *Absalom* sets fire on *Joabs* Corn-fields, then hee runs to him, 2 Sam. 14. 30, 31. though hee refused before ; so when God lets a spark of Hell (as it were) fall upon the sinners conscience, in applying the terrours of the Word, this drives the sinner to a life of duties which he never minded before ; The ground of many a mans engaging in Religion, is the trouble of his conscience; and the end of his continuing in Religion, is the quieting of conscience; if conscience would never check him, God should never hear from him.

Natural conscience hath a voice, and speaks aloud many times in the sinners ears, and telleth him, this ought not to bee done, God must not

bee forgotten, the *Commands* of God ought not to bee slighted; living in sin will bee the ruine of the soul; and hence it is that a natural man runs to duties, and takes up a lifeless & graceless profession, that he may thereby silence conscience. As a man sick in his stomach, what ever sweet morsel hee hath eaten, hee brings up all; and although it was sweet in the eating, yet it is bitter in the rising.

So it fareth with the sinner, when he is Sermon-sick, or conscience-sick; though his sin was *sweet* in the practice, yet the thought of it riseth bitter upon the conscience, and then his profession of Religion is the pill he rouleth about in his mouth, to take away the bitterness of sins taste.

4. *Natural conscience enlightened by the Word, may discover to a man much of the misery of a natural state; though not effectually to bring him out of it, yet so as to make him restless & weary in it; it may shew a sinner his nakedness, and hereupon the soul runneth to a life of duties, thinking hereby to steepe the misery of his case, & to make a covering for his nakedness. It is said,*

Gen.

Gen. 3.7. That when *Adam* and *Eve* saw they were naked, they sewed Fig-leaves together, and made themselves a covering. So when once the sinner seeth his nakedness and vileness, by reason of sin, whereas he should run to *Christ*, and close with him, and beg his righteousness for a covering, that the shame of his nakedness do not appear, *Rev.*

3.18. He rather runneth to a life of duties and performances, and thus maketh himself a covering with the fig-leaves of a profession, without *Christ* truly embraced, and conscience at all renewed. Natural man would fain be his own Saviour, and supposeth a change of state to bee a thing within his own power, and that the true work of grace lieth in the leaving off the practice of sin, and taking up a life of duties; and therefore upon this principle doth many a graceless professor, outstrip a sound beleiver; for he roseth in his own performances, and hopeth these will commend him to God.

If a natural conscience may go thus far; then what difference is there between this natural conscience in Hypocrites and Sinners, and a renewed con-

Quest.

science in believers? Or how may I know whether the workings of my conscience be the workings of nature only, or else of grace wrought in it?

Ans.

I grant, that it is difficult to distinguish between the one and the other, and the difficulty hath a twofold rise.

1. It ariseth from that Hypocrisie that is in the best Saints; the weakest believer is no hypocrite, but yet there is some hypocrisie in the strongest believer; where there is most grace, there is some sin; and where there is most sincerity, yet there is some hypocrisie.

Pigmalion
made an
image so
lively, that
he deceiv-
ed him-
self, and
taking the
picture
for a per-
son, fell in
love with
the Pi-
cture.

Now it is very incident to a tender conscience to misgive and mistrust its state upon the sight of any sin; when hee sees hypocrisie break out in any duty or performance, then hee complains; Surely my aims are not sincere, my conscience is not renewed; it is but natural conscience enlightned, not by grace purged and changed.

2. It ariseth from that resemblance there is between grace and hypocrisie; for hypocrisie is a resemblance of grace without substance, the likeness of grace without the life of grace. There is no grace but an hypocrite may have some-

somewhat like it; and there is no duty done by a Christian, but an hypocrite may out-strip him in it. Now when one that hath not true grace shall go farther than one that hath, this may well make the beleiver question whether his grace be true or not; or whether the workings of his conscience be not the workings of nature only, rather than of grace wrought in it.

But to answer the Question; You may make a judgement of this in these seven particulars.

1. *If a natural mans conscience putteth him upon duty, he doth usually bound himself in the work of God: his duties are limited, his obedience is a limited obedience; he doth one duty, and neglecteth another; he picketh and chuseth among the commands of God; obeyeth one, and slighteth another. Thus much is enough, what need any more? if I do thus and thus, I shall go to Heaven at last.*

But now where conscience is renewed by grace, there it is otherwise; Though there may bee many weaknesses which accompany its duties, yet that soul never bounds it self in

Ps. 119. 20.

working after God; it never loves God so much, but still it would love him more; nor seeks him so much, but still it would seek him more; nor doth it serve God so well, at any time, but still it makes conscience of serving him better.. *A renewed conscience is a spring of universal obedience*, Psal. 119. 128. for it seeth an infinite excellency, and goodness, and holiness in God, and therefore would fain have its service rise up towards some proportionableness to the object; a God of infinite excellency and goodness, should have infinite love, faith conscience; a holy God should have service from a holy heart, faith conscience.

Mat. 22.

37.

Mar. 12. 33

Now then, if I set bounds to my love to God, or to my service to God; if I limit my self in my obedience to the holy God; love one command, and slight another; obey in one point, and yet lie cross in another; then is all I do but the working of a natural conscience. But on the other hand, if I love the Lord with my whole heart, and whole soul and serve him with all my might and strength; *If I esteem all Gods precepts concerning all things to be right,*

right, and have respect to all the Com-
mands, then is my love and service
from a renewed conscience.

2. If a natural mans conscience check
or accuse for sin, then he seeketh to stop
the mouth of it, but not to satisfie it;
most of the natural mans duties are to
still and stifle conscience.

But now the believer chuseth ra-
ther to let conscience cry, then to stop
the mouth of it, until he can do it up-
on good terms; until he can fetch in
satisfaction to it, from the blood of
Jesus Christ, by fresh acts of faith, ap-
prehended and applied.

The natural man seeketh to still the
noise of conscience, rather then to re-
move the guilt; the believer seeketh
the removal of guilt by the applicati-
on of *Christs blood*, and then conscience
is quiet of it self. As a foolish man, ha-
ving a Mote fallen into his eye, and ma-
king it water, he wipeth away the wa-
ter, and labours to keep it dry, but ne-
ver searcheth his eye to get out the
Mote; but a wise man mindeth not so
much the wiping, as the searching his
eye; somewhat is got in, and that cau-
seth the watering, and therefore the
cause must be removed. Now

Now then, if when conscience accuseth for sin, I take up a life of duties, a form of godliness to stop the mouth of conscience, and if hereupon conscience be still and quiet, then is this but a natural conscience; but if when conscience checks, it will not be satisfied with any thing but the *blood of Christ*, and therefore I use duties to bring me to Christ; and if I beg the *sprinkling of his blood* upon conscience, and labour not so much to stop the mouth of it, as to remove guilt from it, then is this a renewed conscience.

3. *There is no natural man, let him go never so far, let him do never so much in matters of Religion, but still he hath his Daliah, his bosom lust. Judas went far, but he carried his covetousness along with him; Herod went far, he did many things under the force of John's Ministry, but yet there was one thing he did not; he did not put away his Brothers wife; his Herodias lay in his bosom still. Nay, commonly all the natural mans duties are to hide some sin, his profession is only made use of for a cover-shame.*

But now the renewed conscience
hateth

Joh. 12.6.

Mar. 6.20,

Ver. 17,18

hateth all sin, as David did, *I hate every false way*; he regardeth no iniquity in his heart; he useth duties, not to cover sin, but to help work down, and work out sin.

Psal. 119.
128.
Psa. 66.18

Now then, if I profess Religion, if I make mention of the Name of the Lord, and make my boast of the Law, and yet through breaking the Law dishonour God; If I live in the love of any sin, and make use of my profession to cover it, then am I an hypocrite, and my duties flow but from a natural conscience: but on the other hand, If I name the name of the Lord Jesus, and withal depart from iniquity; if I use duties, not to cover, but to discover and mortifie sin, then am I upright before God, and my duties flow from a renewed conscience.

Rom. 2.23

2 Tim. 2.
19.

4. A natural man prides himself in his duties; if he be much in duty, then he is much lifted up under duty; so did the Pharisee, Luk. 18. *God, I thank thee that I am not as other men are*; and why? where lay the difference? why, *I fast twice in the week, I give tythes of all, &c.*

Luk. 18.
11, 12.

But now take a gracious heart, a renewed

renewed conscience, and when his duties are at highest, then is his heart at lowest. Thus it was with the Apostle Paul, he was much in service, in season, and out of season, preaching up the Lord Jesus with all boldness and earnestness, and yet very humble in a sense of his own unworthiness under all; *I am not worthy to be called an Apostle, 1 Cor. 15. 9. To me who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. 3. 8. And again, 1 Tim. 1. 15. Of sinners I am chief.* Thus a believer when he is highest in duties, then he is lowest in humility; duty puffeth up the hypocrite, but a believer comes away humbled; and why? because the hypocrite hath had no visions of God, he hath seen only his own gifts and parts, and this exalteth him; but the believer hath seen God, and enjoyed communion with God, and this humbleth him: Communion with God, though it be very refreshing, yet it is also very abasing and humbling to the creature. Hierom observeth on Zeph. 1. 1. where it is said, that *Cushi was*

the

the Son of Gedaliah, the Son of Amariab. That Amariab signifies, the Word of the Lord; Gedaliah signifies, the greatness of the Lord, and Cushi is interpreted humility, or my Ethiopian. So that, saith he, from the word of the Lord, cometh a sight of the greatness of the Lord, and from a sight of the greatness of the Lord, cometh humility.

Now then, if I pride my self in any duty, and am puffed up under my performances, then have I not seen nor met with God in any duty. But on the other hand, if when my gifts are at highest, my heart is at lowest; if when my spirit is most raised, my heart is then most humbled; if in the midst of all my services I can maintain a sense of my own unworthiness; if Cushi be the Son of Gedaliah, then have I seen and had communion with God in duty, and my performances are from a renewed conscience.

5. Look what that is to which the heart doth secretly render the glory of a duty, and that is the principle of the duty; in Hab. 1. 16. ye read of them that Sacrifice to their Net, and burn incense to their drag; where the glory of an action is rendred to a mans self, the

Ecclef. 1. 7. principle of that action is self: all Rivers run into the Sea, that is an argument they came from the Sea; so when all a mans duties terminate in self, then is self the principle of all.

Now all the natural mans duties run into himself; he was never by a through work of grace truly cast out of himself, and brought to deny himself; and therefore he can rise no higher then himself in all he doth; he was never brought to be *poor in spirit*, and so to live upon another, to be carried out of all duties to Jesus Christ.

Psa. 115. 1 But the Believer giveth the glory of all his services to God; whatever strength or life there is in duty, God hath all the glory; for he is by grace outed of himself, and therefore seeth no excellency or worthiness in self.

I laboured more abundantly than they all, saith the Apostle; but to whom doth he ascribe the glory of this? to self? No, *Yet not I*, saith he, *but the grace of God which was with me*, 1 Cor. 15. 10. When ever the grace of Christ is wrought in the heart as a principle of duty, you shall find the soul when it is most carried out, with a *yet not I*

in

*in the mouth of it, I live, yet not I; I
laboured more abundantly than all; yet
not I; self is disclaimed, and Christ
most advanced, when it is from grace
that the heart is quickned; the twenty
four Elders cast their Crowns at Christs
feet, Rev. 4. 10.*

Gal. 2. 20.

There are two things very hard; one
is to take the shame of our sins to our
selves; the other is to give the glory
of our services to Christ.

Now then, *If I sacrifice to my own
yet, if I aim at my own credit or pro-
fit, and give the glory of all I do to
self, then do I sow to the flesh, and
was never yet cast out of self, but act
only from a natural conscience; but
if I give the glory of all my strength
and life in duty only to God, if I mag-
nifie grace in all, and can truly say in
all I do, yet not I, then am I truly cast
out of self, and do what I do with a
renewed conscience.*

Gal. 6. 8.

*6. Though a natural conscience may
put a man much upon service, yet it ne-
ver presseth to the attainment of holi-
ness; so that he carrieth an unsancti-
fied heart under all; How long was
Judas a Professor, and yet not one
dram*

Mat. 25. 3. dram of grace that he had got? The foolish Virgins (you know) took their lamps, but took no oyl in their vessels; that is, they looked more after a profession, then after sanctification.

But now when a renewed conscience putteth a man upon duty, it is succeeded with the growth of holiness; as grace helpeth to the doing of duty, so duty helpeth to the growing of grace; a believer is the more holy and the more heavenly, by his being much in duties.

Now then, if I am much in a list of duties, and yet a stranger to a life of holiness; if I maintain a high profession, and yet have not a true work of sanctification; if (like children in Rickets) I grow big in the head, but weak in the feet, then have I gifts and parts, but no grace; and though I am much in service, yet have I but a natural conscience; but on the other hand, if the holiness of my conversion carrieth a proportion to my profession; if I am not a hearer of the word only, but a doer of it; if grace grows in seasons of duty, then do I act in the things of God from a renewed conscience.

7. And lastly, If a natural conscience be the spring of duty, why then runs this spring fastest at first, and so abateth, and at last drierh up? but if a renewed conscience, a sanctified heart be the spring of duty, then this spring will never dry up, it will run always, from first to last, and run quicker at last then first. I know thy works, and the last shall be more then the first, Rev. 2. 19. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger, Job 17. 9.

But you will say, Why doth that man abate and languish in his duties, that doth them from a natural conscience, more then he that doth them from a renewed conscience?

The reason is, because they grow upon a failable root, a decaying root, and that is nature; nature is a fading root, and so are all its fruits fading; but the duties done by a renewed conscience, are fruits that grow upon a lasting root, and that is Christ; gifts have their root in nature, but grace hath its root in Christ; and therefore the weakest grace, shall out-live the greatest gifts and parts, because there

Quest.

Ans.

there is life in the root of one, and not in the root of the other; gifts and grace differ like the leather of your shooe, and the skin of your feet; take a pair of shooes that have the thickest soles, and if you go much in them, the leather weareth out, and in a litle time a mans foot cometh to the ground; but now a man that goeth bare-foot all his days, the skin of his feet doth not wear out; why should not the sole of his foot sooner wear out, then the sole of his shooe? for the leather is much thicker than the skin; the reason is, because there is life in the one, and not in the other; there is life in the skin of the foot, and therefore that holdeth out, and groweth thicker and thicker, harder and harder; but there is no life in the sole of his shooe, and therefore that weareth out, and waxeth thinner and thinner; so it is with gifts and grace.

Now then, if I decay, and abate, and grow weary of a profession, and fall away at last; *If I begin in the spirit, and end in the flesh*, then was all I did from a natural conscience; but if I grow and hold out, if I persevere to the end, &c. my

best works be more than my first, then do
act from a renewed conscience.

And thus I have in seven things answered that question, viz. if conscience may go thus far in putting a man upon duties, then what difference is there between this natural conscience in hypocrites and sinners, and renewed conscience in believers?

And that is the first answer to the main Query; viz. *Whence is it that many men go so far, as that they come to call almost Christians.*

It is to answer the call of conscience.

Secondly, *It is from the power of the Word under which they live*; though the Word doth not work effectually upon all, yet it hath a great power upon the hearts of sinners to reform them, though not to renew them.

1. It hath *vim discriminationis*, a discerning, discovering power, Heb.

12. *The Word of God is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* This is the glass where every man may see what manner

ner of man he is; as the light of the Sun discovers the little Motes, so the light of the VVord shining into conscience, discovers little sins.

Jam. 1. 23.

Ps. 119. 91

Isa. 8. 20.

2. The word hath *vim legislativam*, the power of a Law; it gives law to the whole soul, binds conscience; it is therefore frequently called the Law of Scripture, *unless thy Law had been delight, &c.* To the Law, and to the testimony, this is spoken of the word of God, which is therefore called a law, because of its binding power upon the conscience.

3. It hath *vim judicativam*, a judging power: Job 12. 48. *The word that they have spoken, the same shall judge at the last day*; the sentence that God will pass upon sinners hereafter, is other than what the word pass upon them here; the judgement of God is not a day wherein God will pass any new sentence, but it is such a day wherein God will make a sole publique ratification of the judgement passed by the Ministry of the word upon souls here; this I gather clearly from Mat. 18. 18. *Whatsoever ye shall bind on earth, shall be bound*

heav

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heaven; and whatever ye shall loose on earth, shall be loosed in heaven; so that by bringing a mans heart to the word, and trying it by that, he may quickly know what that sentence is that God will pass upon his soul in the last day; for as the judgement of the word is now, such will the judgement of God be concerning him in the last day.

Indeed there is a two-fold power further than this, in the word.

It hath *Vim Plasticam*, &
Vim Salvificam.

A begetting and saving power; but this is put forth only upon some.

But the other is more extensive, and hath a great causality upon a profession of goodness, even among them that have no grace.

A man that is under this three-fold power of discerning Law and Judgement, that hath his heart ransacked and discovered, his conscience bound and awed, his state and sinful condition judged and condemned, may take up resolution of a new life, and convert himself to a great profession of Religion.

3. A man may go far in this course of profession

Mat. 6. 5.

profession from affection of applause and credit, and to get a name in the world, as it is said of the Pharisees, They love to pray in the Market-places, and in the corners of the streets, to be seen of men.

Many are of Machiavels principle, that the appearance of virtue is to be sought; because though the use of it is a trouble, yet the credit of it is a help.

Jerom in his Epistle to *Julian*, calls such popularis aura vilita mancipia, the base bondslaves of common fame. Many a man doth that for credit, that he will not do for conscience, and owns Religion more for the sake of lust, than for the sake of Christ, thus making Gods stream to turn the Devils Mill.

Fourthly, It is from a desire of salvation; there is in all men a desire of salvation; it is natural to every being, to love and seek its own preservation; who will shew us any good? Psalm 4. 6. This is the Language of Nature seeking happiness to its self.

Many a man maybe carried so far out in the desires of salvation as to do many things to obtain it.

So did the young man; Good Master, what good thing shall I do that I may

inherit eternal life? hee went far, and did much, obeyed many commands, and all out of a desire of salvation: so then, put these together, and there is an answer to that question.

The call of Conscience.

The power of the Word,

The affection of Credit, and

The desire of salvation.

These may carry a man so far as to be almost a Christian.

The third question propounded, is this.

Thirdly, *Whence is it that many are but almost Christians, when they have gone thus far? what is the cause of this?* Quest.

I might multiply Answers to this Question; but I shall instance in two only, which I judge the most material. Answ.

First, *It is for want of right and sound conviction;* if a man bee not thoroughly convinced of sin, and his heart truly broken, whatever his profession of godliness may be, yet hee will be sure to falsify; every work of conviction is not a through work; there are convictions that are only natural and rational, but not from the powerful work of the Spirit of God.

Rational
conviction,
what?

Rational conviction, is that which proceeds from the working of a natural conscience, charging guilt from the light of nature, by the help of those λόγαι ἐννοιαί, those common principles of reason that are in all men; This is the conviction you read of, Rom. 2. 14, 15. It is said, that the Gentiles who had not the law, yet had their consciences bearing witness, and accusing, or excusing one another; though they had not the light of Scripture, yet had they conviction from the light of nature; now by the help of the Gospel-light, these convictions may be much improved, and yet the heart not renewed.

Spiritual
conviction
what?

But then there is a spiritual conviction, and this is that work of the Spirit of God upon the sinners heart by the word, whereby the guilt and filth of sin is fully discovered, and the woe and misery of a natural state, distinctly set home upon the conscience, to the dread and terror of the sinner, whilst he abides in that state and condition.

And this is the conviction that is sound and through work; many have their convictions, but not this spiritual conviction.

No

Now you'l say, Suppose I am at any time under conviction, how shall I know whether my conviction be only from a natural conscience, or whether they be from the Spirit of God? Query.

I should digress too much to draw out the solution of this question, to its just length; I shall therefore in five things only lay down, the most considerable difference between the one and the other. Answ.

1. Natural convictions reach chiefly to open and scandalous sins, sins against the sight of nature; for natural conviction can reach no farther than natural light.

But spiritual conviction reaches to secret, inward, and undiscerned sins, such as Hypocrisie, Formality, Luke-warmness, Deadness, and Hardness of heart, &c.

Observe then, whether your trouble for sin, looks inward as well as outward; and reaches not only to open sins, but to secret lusts, to inward and spiritual sins; and if so, this is a sure sign of the work of the Spirit, because the trouble occasioned by these sins bears a more immediate relation to the holiness of God, who only is offended by them, they being such as No one else can see or know. 2. Na-

2. *Natural convictions deal only with a mans conversation, not with his state and condition; with sins actual, not original; but spiritual convictions reach to all sins, to sins of heart, as well as sins of life; to the sin of our nature, as well as the sins of practice; to the sin that is born in us, as well as the sin that is done by us.*

Where the Spirit of the Lord cometh to work effectually in a soul, hee holdeth the glass of the Law before the sinners eyes, and openeth his eyes to look into the glass, and to see all that deformity and filthyness that is in his heart and nature.

The Apostle Paul said, *I had not known sin but by the Law*, Rom. 7. 7. How can this be true, that he had not known sin but by the law, when as the light of nature discovers sin? It is said of the Gentiles, *That having not the law, they are a law unto themselves.*

Rom. 2. 14

This sin therefore that the Apostle speaks of, is not to bee understood of sin actual, but of sin original; I had not known the pollution of nature, that fountain of sin that is within, this I had not known but by the law; and in

indeed this is a discovery that natural light cannot make; it is true the Philosopher could say, πέντε μὲν πρώτισα κακῶν ἐπιθυμία ἐστίν, that lust is the first and chief of all sins; but I cannot think he meant it of Original sin, but of the inordinacy of appetite and desire at most; for I find that the wisest of the Philosophers, understood nothing of Original sin; hear Seneca, Erras si tecum vitia nasci putas, supervenerunt, ingesta sunt; sin is not born with thee; but brought in since. Tam sine vitio quam sine virtute nascimur.

Timon apud Laertium.

Quintilian saith; It is more marvel that any one man sins, than that all men should live honestly; sin is so against the nature of men; how blinde were they in this point? and so was Paul, till the Spirit of the Lord discovered it to him by the word. And indeed this is a discovery proper to the Spirit. It is he that makes the sinner see all the deformity and filthiness that is within; it is he that pulleth off all the sinners rags, and makes him see his naked and wretched condition; it is he that shews us the blindness of the minde, the stubbornness of the will,

the disorderliness of the affections, the fearedness of the conscience, the Plague of our hearts, and the sin of our natures, and therein the desperateness of our state.

3. *Natural convictions carry the soul out to look more on the evil that comes by sin, than on the evil that is in sin; so that the soul under this conviction is more troubled at the dread of Hell, and wrath, and damnation, than at the vileness and heinous nature of sin.*

But now *spiritual convictions* work the soul into a greater sensibleness of the evil that is in sin, than of the evil that comes by sin; the dishonour done to God by walking contrary to his will, the wounds that are made in the heart of *Christ*, the grief that the Holy Spirit of God is put to, this wounds the soul more than a thousand Hells.

4. *Natural convictions are not durable, they are quickly worn out; they are like a flight cut in the skin, that bleeds a little, and is sore for the present, but is healed again, and in a few daies not so much as a scar to be seen.*

But *spiritual convictions* are durable, they cannot be worn out, they abide

in the soul till they have reached their end (which is the *change* of the sinner.)

The *convictions* of the spirit are like a deep wound in the flesh that goes to the bone, and seems to endanger the life of the Patient, and is not healed but with great skill; and when it is healed, leaves a scar behinde it, that when the Patient is well, yet hee can say, *Here is the mark of my wound which will never wear out.*

So a soul that is under *spiritual conviction*, his wound is deep, and not to bee healed, but by the great skill of the heavenly Physician; and when it is healed, there are the *tokens* of it remaining in the soul, that can never be worn out; so that the soul may say, *Here are the marks and signs of my conviction still in my soul.*

5. *Natural convictions* make the soul shy of God; guilt works fear, and fear causes estrangedness; thus it was with *Adam*; when hee saw his nakedness, hee ran away and hid himself from God.

una cadē-
que manu
vultus o-
pemiq; culit

Gen. 3. 18

Now *spiritual convictions* drive not the soul from God, but unto God; *Ephraims* conviction was *spiritual*,

and he runs to God, *Turn thou me, and I shall be turned.* So that there is you see, a great difference between *conviction* and *conviction*; between that which is natural, and that which is spiritual; that which is common, and that which is saving.

Yea, such is the difference, that though a man hath never so much of the former, yet if he be without the latter, he is but *almost a Christian*; and therefore we have great reason to enquire more after this spiritual conviction. For,

1. *Spiritual conviction is an essential part of sound conversion; conversion begins here; true conversion begins in convictions, and true convictions end in conversion.*

Till the sinner be convinced of sin, he can never bee converted from sin; Christs coming was as a Saviour, to dye for sinners; and the Spirits coming is to convince us as sinners, that wee may close with Christ as a Saviour; till sin bee thoroughly discovered to us, interest in the blood of Christ cannot rightly be claimed by us; nay, so long as sin is unseen, Christ will be

un-

unsought. *They that be whole, need not the Physician, but they that are sick.*

Mat. 9.12

2. *Slight and common convictions*, (when they are but skin-deep) are the cause of much Hypocrisie; Slight convictions may bring the soul to clasp about Christ, but not to close with Christ, and this is the guise of an Hypocrite; I know no other rise and spring of hypocrisie, like this of slight convictions; this hath filled the Church of Christ with Hypocrites.

Nay, it is not onely the Spring of Hypocrisie, but it is also the spring of Apostasie; what was the cause that the seed was said to wither away? Mat. 13. 5 6. it was because it had no deepness of earth. Where there is through conviction, there is a depth of earth in the heart, and there the Seed of the Word grows; but where convictions are slight and common, there the seed withers for want of depth; so that you see clearly in this one instance, whence it is that many are but almost Christians, when they have gone so far in Religion, viz. for want of sound convictions.

Mat. 13. 5,

6.

Secondly, (And this hath a nearer

lation to the former) *It is for want of a through work of grace first wrought in the heart ; where this is not, all a mans following profession comes to nothing ; that Scholar is never like to read well , that will needs be in his Grammer, before he is out of his Primer ; Cloth that is not wrought well in the Loom , will neither wear well, nor wear long, it will do little service ; so that Christian that doth not come well off the Loom , that hath not a through work of grace in his heart, will never wear well , he will shrink in the wetting, and never do much service for God ; it is not the pruning of a bad tree , will make it bring forth good fruit : but the tree must be made good , before the fruit can be good, Mat. 12. 33.*

Mat. 23.
20, 21,

He that takes up a profession of Religion with an unbroken heart , will never serve Christ in that profession with his whole heart.

If there be not a true change in the mans heart, that yet goes far, and doth much in the ways of God , to be sure he will either die an hypocrite or an Apostate.

Look

Look as in nature, if a man be not well-born, but prove crooked or mishapen in the birth, why he will be crooked as long as he lives; you may bolster or stuff out his cloaths to conceal it, but the crookedness, the deformity remains still; you may hide it, but you cannot help it; it may be covered, but it cannot be cured.

So it is in this case, If a man come into a profession of Religion, but be not right born; if he be not *begotten of God*, and *born of the Spirit*; if there be not a through work of grace in his heart, all his profession of Religion will never mend him; he may be bolstered out by a life of duties, but he will be but an hypocrite at last, for want of a through work at first; a form of godliness may cover his crookedness, but will never cure it.

A man can never be a true *Christian*, nor accepted of God, though in the highest profession of Religion, without a work of grace in the heart. For,

1. *There must be an answerableness in the frame of that mans heart (that would be accepted of God) to the duties done by him; his spirit and affections within*

within must carry a proportion to his profession without; prayer without faith; obedience to the law given, without fear and holy reverence of the Law-giver, God abhors: Acts of internal Worship, must answer the duties of external Worship.

Now where there is not grace wrought in the heart, there can never be any proportion, or answerableness in the frame of that mans heart, to the duties done by him.

2. *Those duties that finde acceptance with God, must bee done in sincerity.* God doth not take our duties by tale, nor judge of us according to the frequency of our performances, but according to the sincerity of our hearts in the performance. It is this that commends both the doer, and the duty to God; with sincerity, God accepts the least we do; without sincerity, God rejects the most wee do, or can do; This is that remper of spirit which God highly delights in, *Prov. 11. 20. They that are of a froward heart, are an abomination to the Lord; but such as are upright in their way are his delight.*

The Apostle gives it a great *Epithete*, he calls it in 2 Cor. 1. 12. *ειλικρίνως* *θεῷ*, the sincerity of God, that is such a sincerity as is his special work upon the soul, setting the heart right and upright before him in all his waies.

This is the Crown of all our graces, and the commendation of all our duties, thousands perish and go to Hell in the midst of all their performances and duties, meerly for want of a little sincerity of heart to God.

Now where there is not a change of state, a work of grace in the heart, there can be no sincerity to God-ward; for this is not *quid proveniens a natura*, it is not an herb that grows in *natures* garden; the heart of man is naturally deceitful, and desperately wicked, more opposite to sincerity than to any thing: as things corrupted, carry a greater dissimilitude to what they were, than to any thing else which they never were.

Jer. 179.

God made man upright; now man voluntarily losing this, is become more dislike to himself than to any thing below himself; he is more like a Lion, a Wolf, a Bear, a Serpent, a Toad, than to a man in innocency. So

So that it is impossible to find sincerity in any soul, till there be a work of grace wrought there by the Spirit of God; and hence it is that a man is but *almost a Christian* when he hath done all.

The fourth Question.

4. *What is the reason that many go no farther in the profession of Religion, than to be Almost a Christian?*

Reas. 1.

1. It is because they deceive themselves in the truth of their own condition; they mistake their state, and think it good and safe, when it is bad and dangerous; A man may look upon himself as a member of Christ, and yet God may look upon him as a Vessel of wrath; as a Child of God by looking more upon his sins than his graces, more upon his failings than his faith, more upon in-dwelling lusts, than renewing grace, may think his case very bad, when yet it is very good; *I am black*, saith the Spouse, Cant. 1. 5. and yet saith Christ, *O thou fairest among women*, v. 8. So the sinner by looking more upon his duties than his sins, may think he sees his name written in the book of life, and yet be in the account

account of God a very Reprobate.

There is nothing more common, than for a man to think himself something, when he is nothing, and so he deceives himself: Many a man blesses himself in his interest in Christ, when he is indeed a stranger to him; many a man thinks his sin pardoned, when alas he is still in the gall of bitterness, and bond of iniquity. Many a man thinks he hath grace, when he hath none; There is (saith Solomon) that makes himself rich, and yet hath nothing. This was the very temper of Laodicea; Thou sayst I am rich, and increased with goods, and have need of nothing, and knowest not (pray mind that) that thou art wretched, and miserable, and poor, and blind, and naked.

Gal. 6. 3.

Act. 8. 23.

Prov. 13. 7.

Rev. 3. 17.

Thou knowest not] as bad as she was, she thought her state good; as poor as she was in grace, she thought she was rich; as miserable and naked as she was, yet she thought she had need of nothing.

Now there are several rises or grounds of this mistake.

I'll name five to you.

First, The desperate deceitfulness of the heart of every natural man, Jer. 17. 9.

Supplamtativum
cor p. a
the omni.

the heart is deceitful above all things, the Hebrew is, עקב חלכמכל the word (עקב) is the same with Jacobs name; now you know hee was a supplanter of his brother Esau; hee is rightly called Jacob (saith hee) for he hath supplanted me these two times.

Gen. 27.
36.

So the word signifies, to be fraudulent, subtil, deceitful, and supplanting. Thus is the heart of every natural man, עקב חלכמכל deceitful above all things.

Psal. 51. 4.

You read of the deceitfulness of the Tongue.

Mat. 13. 22

And of the deceitfulness of Riches.

Prov. 31. 30

And of the deceitfulness of Beauty.

Job 6. 15

And of the deceitfulness of Friends.

Rev. 20 3

But yet the heart is deceitful above them all; nay you read of the deceitfulness of Satan; yet truly a mans heart is a greater deceiver than hee; for he could never deceive a man, if his own heart did not deceive him.

Now it is from hence that a man presumes upon the goodness of his case, from the desperate treachery of his own heart.

How common is it for men to boast of the goodness of their hearts?

thank

thank God, though I do not make such a shew and pretence as some do, yet I have as good a heart as the best. O do but hear Solomon in this case; he that trusteth in his own heart is a fool; Will any wise man commit his money to a Cutpurse? will hee trust a cheat? It is a good rule, *μὴ μνησθὲ ἀπιστεῖν*, remember to distrust; and it was *Austins* prayer, *Domine libera me a meipso*. That man that trusts to his own heart, shall be sure to finde himself deceived at last.

Pro. 28. 26

Secondly, This mistake arises from the pride of a mans spirit; there is a proud heart in every natural man; there was much of this pride in *Adams* sin, and there is much of it in all *Adams* sons; it is a radical sin, and from hence arises this overweening opinion of a mans state and condition; *Solomon* saith, *Be not righteous overmuch*. *Austin* speaking occasionally of those words, saith, It is not *justitia sapiens*, but *superbia presumentis*; not meant of the righteousness of the wise man, but of the pride of the presumptuous man. Now in this sense every carnal man is righteous overmuch, though he hath none of that righteousness which

Eccl. 7. 16,
Aug. Sent.
365.

which commends him to God; (viz. the righteousness of Christ) yet he hath too much of that righteousness which commends him to himself, and that self-righteousness.

A proud man hath an eye to see his beauty, but not his deformity; his parts but not his spots; his seeming righteousness, but not his real wretchedness.

It must be a work of grace that may shew a man the want of grace. The haughty eye looks upward; but the humble eye looks downward; and therefore this is the believers Motto: *The boast of Saints, the greatest blessing; but the carnal mans Motto, I thank God I am not as other men.*

Thirdly, Many deceive themselves with common grace instead of saving, through that resemblance that is between them; as many take counterfeit money for currant coyn, so do too many take common grace for true. *In similitudine facilis est deceptio.* Saul took the Deceit for Samuel; because he appeared in the Mantle of Samuel; so many take common grace for saving, because it is like saving grace; a man may be ungodly in a supernatural work, and yet fall short.

Eph. 3. 8.

1 Tim. 1.

15.

Luk. 18. 11

1 Sa. 21.

14.

of a saving work; the first raiseth nature, the second only reneweth nature; though every saving work of the spirit be supernatural, yet every supernatural work of the spirit is not saving, and hence many deceive their own souls, by taking a supernatural work for a saving work.

Fourthly, Many mistake a profession of Religion for a work of conversion, and an out-side reformation for a sure sign of inward regeneration. If the out-side of the cup be washed, then they think all is clean, though it be never so foul within. This is the common Rock that so many souls split upon, to their eternal hazard, taking up a form of godliness, but denying the power thereof.

2 Tim. 3. 5

Fifthly, Want of a home application of the Law of God to the heart and conscience, to discover to a man the true state and condition he is in.

Where this is wanting, a man will sit down short of a true work of grace, and will reckon his case better than it is. That is a notable passage which the Apostle hints concerning himself; *I was alive without the Law, but when the Commandment came, I was revived, and I died.*

Rom. 7. 9.

Here

Here you have an account of the different apprehensions *Paul* had of his condition, with and without the word.

1. Here is his apprehension of his condition without the word, *I was alive*, (saith he) *without the Law*; *Paul* had the law, for he was a *Pharisee*, and they had the form of knowledge, and of the truth of the Law; therefore when he saith, he was *without the Law*, you must not take him literally, but spiritually; he was without the power and efficacy of it upon his heart and conscience, convincing and awakening and discovering sin; and so long as that was his case, hee doubted not of his state, he was confident of the goodness of his condition; this he hinted when he saith, *I was alive*; but then,

Phil. 3. 5, 6

Rom. 2. 20

2. Here is his apprehension of his condition with the word, and that quite contrary to what it was before when the Commandment came (saith he) *then sin revved, and I dyed*.

When the Word of the Lord came with power upon his soul, when the Spirit of God set it home effectually upon his conscience, that is meant the coming of the Commandment, then

sin revived, and I died; that is, I saw the desperateness of my case, and the filthiness of all my self-righteousness.

Then my hope ceased, and my confidence failed, and as before I thought my self alive, and my sin dead; so when God had awakened conscience by the word, then I saw my sin alive and powerful, and my self dead and miserable.

So that this is the first reason why men go no farther in the profession of Religion, then to be almost Christians.

It is because they mistake their state, and think it good when it is not; which mistake hath a five-fold rise.

A deceitful heart.

A proud spirit.

Taking common grace for saving.

Outward Reformation, for true Regeneration.

Want of a home application of the Law of God to the heart and conscience.

2. *It is from Satans cunning, who if he cannot keep sinners in their open profaneness, then he labours to perswade them to take up with a form of godliness; If he cannot entice them on in their lusts, with a total neglect of heaven, then he entices them to such a profession* *Reas. 2.*

profession as is sure to fall short of heaven. He will consent to the leaving some sin, so as we do but keep the rest; and to the doing some duties, so as we neglect the rest: Nay rather than part with his interest in the soul, he will yield far to our profession of Religion, and consent to any thing but our conversion, and closing with Christ for salvation; he cares not which way we come to hell, so as he gets us but thither at last.

Reas. 3.

3. *It is from worldly and carnal policy; this is a great hindrance to many; policy many times enters Caveats against piety. Jehu will not part with his calves, lest he hazard his Kingdom.*

Among many men there would be more zeal and honesty, were there less design and policy. There is an honest policy that helps Religion, but carnal policy hinders it.

*Mat. 10. 16
Gen. 3. 1.*

We are commanded to be wise as serpents; now the serpent is the subtillest of creatures; but then we must be innocent as Doves; if Piety be without Policy, it wants security; if Policy be without Piety, it wants integrity; Piety without Policy, is too simple to be safe; and Poli-

ry without Piety, is too subtil to be good.

Let men be as wise, as prudent, as subtil, as watchful as they will, but then let it be in the way of *God*, let it be joyned with holiness and integrity.

That is a cursed wisdom that forbids a man to lanch any further out in the depth of Religion, than he can see the Land, lest he be taken in a storm, before he can make safe to shore again.

4. *There is some lust espoused in the Reas. 4.*
heart, that hinders a hearty close with Christ: though they bid fair, yet they come not to Gods terms; the young *Mat. 19. 20*
man would have eternal life, and he bids fair for it, a willing obedience to every command but one: but only one; and will not God abate him one? is he so severe? will he not come down a little in his terms, when man rises so high? must man yield all? will God yield nothing?

No, my brethren, he that underbids for heaven, shall as surely lose it, as he that will give nothing for it: he that will not give all he hath, *part with Mar. 13.*
all for the Pearl of price, shall as surely *45, 46.*
go without it, as he that never once cheapens it.
The

The not coming up to Gods terms is the ruine of thousands of souls nay, it is that upon which, all that perish, do perish; a naked sinner to a naked Christ; a bleeding broken sinner, to a bleeding broken Christ these are Gods terms.

Most Professors are like Iron between two equal Loadstones; God draws, and they propend towards God and the world draws, and they incline to the world; they are between both they would not leave God for the world, if they might not be engaged to leave the world for God.

But if they must part with all, without every lust, every darling, every beloved sin, why then the spirit of Demas possesses them, and God is forsaken by them.

2 Tim. 4 is

Gal. 5. 7.

My brethren, this is the great reason why many that are come to be almost Christians, go no farther some one beloved lust or other hinders them, and after a long and high profession, parts them and Christ forever; they *did run well*, but here it is that they give out, and after all fall short, and perish to eternity.

Thut

Thus having answered these four questions; viz.

1. *How far a man may go in the way to heaven, and yet be but almost a Christian?*

2. *Whence is it that a man goeth so far as to be almost a Christian?*

3. *Whence is it that a man is but almost a Christian, when hee hath gone thus far?*

4. *What is the Reason men go no farther in Religion, than to be almost Christians.*

I proceed now to the Application.

1. *That salvation is not so easie a thing* Infer. 1.

as it is imagined to be; this is attested

by our Lord Christ himself, Mat. 7. 14

Strait is the gate, and narrow is the way

that leadeth to life, and few there be that

finde it. The gate of conversion is a very

strait gate, and yet every man that

would be saved eternally, must enter

in at this strait gate; for salvation is

impossible without it. Except a man be

born again (γεννηθην, born from above)

he cannot see the Kingdome of God.

Joh. 3 3.

Not that this gate is strait simply,

and in respect of it self; no, for con-

verting grace is free, the gate of mercy

stands open all the day long: in the ten-

Mat. 21. 3, ders of Gospel grace, none are excluded, unless they exclude themselves ;
 Christ doth not say, If such and such will
 Act. 13. 46 come to me, I will not cast them out ;
 but *him that cometh unto me* (*be he who*
 John. 6. 37. *or what he will, if he hath a heart to close*
with me) I will in no wise cast him out ;
 he saith not , If this or that man will,
 here is water of life for him; but, *If any*
man will , let him take the water of life
 Rev. 22. 17 *freely*. Christ grudgeth mercy to none :
 though salvation was dearly purchased
 for us, yet it is freely proffered to us.

So that the *gate which leadeth to life* ,
 is not strait on Christs part , or in re-
 spect of its self, but it is strait in respect
 of us, because of our lusts and corrupti-
 ons, which make the entrance difficult; *San*
 a needles eye is big enough for a thred *the*
 to pass through, but it is a straight pass- *way*
 sage for a cable rope; either the *needle* *this*
 eye must be enlarged, or the cable rope *can*
 must be untwisted , or the entrance is *impos-*
 sible. So it is in this case ; the *be s*
 gate of conversion is a very strait pass- *accep*
 sage for a carnal corrupt sinner to go in *br on*
 at; the soul can never pass through with *in*
 any one lust beloved and espoused *eye*
 and therefore the sinner must be un- *most*
 twisted

twisted from every lust; he must lay aside the love of every sin, or hee can never enter in at this gate, for it is a strait gate. And when hee is in at this strait gate, hee meeteth with a narrow way to walk in; so our Lord Christ saith, *Narrow is the way that leadeth to life*; and what way is this but the way of sanctification? for without holiness, no man shall ever see the Lord.

Heb. 12. 14

Now this way of Sanctification is a very narrow way; for it lies over the neck of every lust, and in the exercise of every grace, subduing the one, and improving the other; dying dayly, and yet living dayly; dying to sin, and living to God, this is the way of Sanctification: and oh how few are there who walk in this way! the broad way hath many Travellers in it, but this narrow way is like the waies of Canaan in the daies of Shamgar; it is said, *Judg. 5:6. in the daies of Shamgar the son of Anath, the high waies were unoccupied, and the Travellers walked through by-waies*; in the Hebrew, it is *לְכָל דֶּרֶךְ מִשְׁלָל* through crooked waies; the way of holinesse is by the most an unoccupied way, so saith the

Prophet, *Isa. 35. 8, 9.* *A way shall be there, and it shall be called the way of holiness, the unclean shall not pass over it; no Lyon shall be there, nor any ravenous beast shall go up thereon, but the redeemed shall walk there; the unclean, and the Lyon, and the ravenous beast, they are in the crooked waies; none but the redeemed of the Lord walk in the way of the Lord.*

*Ad Cæleste
Regnum
pauci de-
ducuntur.*

It is no wonder then, that our Lord Christ saith of life, that few there be that finde it, when as the gate is strait, and the way narrow, that leadeth to it; many pretend to walk in the narrow way, but they never entred in at the strait gate; and many pretend to have entred in at the strait gate, but they walk not in the narrow way.

It is a very common thing for a man to perish upon a mistake of his way; to go on in those paths that take hold of Hell, and yet hope to finde Heaven at last; those twenty paths forementioned run into destruction, and yet many chuse them, and walk in them as the way of salvation. As many profane and open sinners perish by chusing the way of death, so many formal profes-

for

fors perish, by mistaking the way of life; this I gather from that our Lord Christ saith, *Few there be that finde it*; which doth clearly imply, what in *Luke 13. 24.* hee doth plainly expresse, viz. that many seek it, *many seek to enter in, and yet are not able*; many run far, and yet do not so run as to obtain; many bid fair for the *Pearl of Price*, and yet go without it; Hell is had with ease, but the *Kingdome of Heaven suffers violence, Mat. 11. 12.*

1 Cor. 9. 24.
Facilis de-
scensus A-
verni; Sed
revocare
gradum;
superaq;
evadere ad-
auras, Hoc
labor, hoc
opus est.

2. If many go thus far in the way to Heaven, and yet miscarry; oh then what shall be the end of them who fall short of these! If he shall perish who is almost a Christian, what shall he do, who is not at all a Christian? If hee that owneth Christ, and professeth Christ, and leaveth many sins for Christ, may be damned notwithstanding; what then shall his doom be, who disowneth Christ, and refuseth to part with one sin, one lust, one oath for Christ; nay, that openly blasphemeth the precious name of Christ! if he that is outwardly sanctified, shall yet be eternally rejected, what will the case bee of such as are openly unsanctified, that have not only the

Infer. 2.

plague of an hard heart within, but also the plague-sores of a prophane life without? If the formal Professor must be shut out, surely then the filthy adulterer, swinish drunkard, the cheap swearer, the profane Sabbath breaker, the foul-mouth'd scoffer, yea, and every carnal sinner much more; if there be a wo to him that falleth short of heaven, then how sad is the wo to him who falls short of them that fall short of Heaven? Ah that God would make this an awakening word to sinners that are asleep in sin, without the least fear of death, or dread of damnation!

Use of

Examin.

Are there many in the World, that are almost, and yet but almost Christians? why then it is time for us to call our own condition into question; and to make a more narrow scrutiny into the truth of our spiritual estate; what it is, whether it bee right or no; whether wee are sound and sincere in our profession of Religion or no. When our Lord Christ told his Disciples, One of you shall betray me, every one began presently to reflect upon himself; *Master is it I? Master is it I?* So should we do, when the Lord discovers to us from his word, how many there are under

der the profession of Religion that are but almost Christians, wee should strait-way reflect upon our heart, *Lord is it I?* is my heart unsound? am I but almost a *Christian*? am I one of them that shall miscarry at last? am I an hypocrite under a profession of Religion? have I a form of godliness without the power?

There are two *questions* of very great importance, which wee should every one of us often put to our selves?

What am I?

Where am I?

1. What am I? am I a childe of God or not? am I sincere in Religion, or am I only an hypocrite under a Profession?

2. Where am I? am I yet in a natural state, or in a state of grace? am I yet in the old root, in old *Adam*; or am I in the root Christ Jesus? am I in the Covenant of works, that ministers only wrath and death? or am I in the Covenant of grace, that ministers life and peace?

Indeed this is the first thing a man should look at; there must be a change of state, before there can be a change of heart; wee must come under a

Eze 36.26

change of Covenant, before we can be under a change of condition : For the *new heart*, and the *new spirit* is promised in the *new covenant*; there is nothing of that to be heard of in the *old* ; now a man must be under the *new Covenant*, before he can receive the blessing promised in the *new Covenant*; he must be in a *new Covenant state*, before he can receive a *new Covenant heart*; no mercy, no pardon, no change, no conversion, no grace dispensed out of Covenant: therefore this should be our great inquiry ; for if we know not where we are, we cannot know what we are; and if we know not what we are, we cannot be what we should be, viz. *altogether Christians*. Let me then I beseech you press this duty upon you that are *Professors*; try your own hearts, examine your selves whether you are in the faith, prove your own souls. I urge this upon most cogent Arguments.

Jam. 1.22.

1. *Because many rest in a notion of godliness, and outward shews of Religion, and yet remain in their natural condition; many are hearers of the Word, but not doers of it, and so deceive their own souls; some neither hear nor do; these*
are

are prophane sinners; some both *hear* and *do*, these are *true believers*; some *hear*, but they do not *do*, these are *Hypocritical Professors*.

He that slightes the Ordinances, cannot be a true Christian; but yet it is possible a man may own them, & profess them, and yet be no true Christian; who would trust to a profession, that shall see *Judas* a Disciple, an Apostle, a Preacher of the Gospel, one that casts out Devils, to be cast out himself? He is not a *Jew* which is one outwardly, neither is that *Circumcision* which is outward in the flesh: but he is a *Jew*, which is one inwardly, and *Circumcision* is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

Rom. 2.28

2. Because Errors in the first foundation are very dangerous; If wee be not right in the main, in the fundamental work; if the foundation be not laid in grace in the heart, all our following profession comes to nothing, the house is built upon a sandy foundation, and though it may stand for a while, yet when the floods come, and the winds blow and beat upon it, great will be the fall of it.

Mat. 7.17

3. Because many are the access that

*n simili-
us facilis
est deceptio*

our souls are liable to in this case ; there are many things like grace, that are not grace; now it is the likeness and similitude of things that deceives, & makes one thing to be taken for another.

Many take gifts for grace, common knowledge, for saving knowledge, when as a man may have great gifts, and yet no grace ; great knowledge, and yet not know Jesus Christ.

Some take common faith for saving; when as a man may beleive all the truths of the Gospel, all the promises, all the threatnings, all the Articles of the Creed to be true, and yet perish for want of saving faith.

Some take morality and restraining grace, for piety and renewing grace; when as it is common to have sin much restrained, where the heart is not at all renewed.

Some are deceived with a half-work, taking conviction for conversion, reformation for regeneration : We have many Mermaid Christians;

*Definit in piscem mulier formosa
superne.*

Dan. 2. 31,
33.

Or like Nebuchadnezzars Image, head of gold, and feet of clay; The Devil

Devil cheats most men by a *Synecdoche*, putting a part for the whole; partial obedience to some commands, for universal obedience to all. Endless are the delusions that Satan fastens upon souls, for want of this self-search: It is necessary therefore, that we try our state, lest we take the shadow for the substance, and embrace a cloud instead of *Juno*.

4. *Satan will try us at one time or other; he'll winnow us, and sift us to the bottome; and if wee now rest in a groundless confidence, it will then end in a comfortless despair.*

Luk. 2.31

Nay, God himself will search and try us, at the day of judgement especially; and who can abide that tryal, that never tryes his own heart?

5. *Whatsoever a mans state be, whether hee bee altogether a Christian or no, whether his principles bee sound or no, yet it is good to examine his own heart; If he finde his heart good, his principles right and sound, this will be matter of rejoycing; if he findes his heart rotten, his principles false & unsound, the discovery is in order to a renewing; if a man have a disease upon him,*
and

Gal. 6.4.

and know it; he may send to the Physician in time; but what a sad vexation will it be, not to see a disease till it be past cure? so for a man to be graceless, and not see it till it be too late, to think himself a Christian when he is not, and that he is in the right way to heaven, when he is in the ready way to hell, and yet not know it till a death-bed, or a judgement-day confute his confidence; this is the most irrecoverable misery.

These are the grounds upon which I press this duty, of examining our state; O that God would help us in the doing this necessary duty!

Quest.

You'll say, *But how shall I come to know whether I am almost, or altogether a Christian?* If a man may go so far, and yet miscarry, how shall I know when my foundation is right, when I am a Christian indeed?

Answ.

1. *The altogether Christian closes with, and accepts of Christ upon Gospel-terms; True union makes a true Christian: many close with Christ, but it is upon their own terms; they take him and own him, but not as God offers him. The terms upon which God in the Gospel*

Gospel offers Christ, are, that we shall accept of a broken Christ with a broken heart, and yet a whole Christ with a whole heart.

*A broken Christ with a broken heart, as a witness of our humility; a whole Christ with the whole heart, as a witness of our sincerity. A broken Christ respects his suffering for sin; a broken heart respects our sense of sin; a whole Christ includes all his offices; a whole heart includes all our faculties. Christ is a King, Priest, and Prophet, and all as Mediator; without any one of these offices, the work of salvation could not have been compleated: As a Priest he redeems us; as a Prophet he instructs us; as a King he sanctifies and saves us: Therefore the Apostle says, *He is made to us of God, wisdom, righteousness, sanctification, and redemption; righteousness and redemption flow from him as a Priest; wisdom as a Prophet; sanctification as a King.**

1 Cor. i. 30

Now many imbrace Christ as a Priest, but yet they own him not as a King and Prophet; they like to share in his righteousness, but not to partake of his holiness; they would be redeemed

ed by him, but they would not submit
 Luk. 19. 27 to him; they would be saved by his
 blood, but not submit to his power.
 Many love the priviledges of the Gos-
 spel, but not the duties of the Gospel.
 Now these are but almost Christi-
 ans, notwithstanding their close with
 Christ; for it is upon their own terms,
 but not upon Gods. The Offices of
 Christ may be distinguished, but they
 can never be divided.

But the true Christian owns Christ
 in all his Offices; hee doth not only
 close with him as *Jesus*, but as Lord
 Joh. 20. 28. *Jesus*; he saies with *Thomas*, *My Lord*,
and my God. He doth not only believe
 in the merit of his death, but also con-
 forms to the manner of his life; as he
 believes in him, so he lives to him; he
 takes him for his wisdom, as well as
 for his righteousness; for his sanctifica-
 tion as well as his redemption.

2. *The altogether Christian hath a*
through work of grace and sanctification
wrought in the heart, as a spring of du-
ties. Regeneration is a whole change;
 2 Cor. 5. 11 *all old things are done away, and all things*
become new: It is a perfect work as to
parts, though not as to degrees. Car-
nal

nal men do duties, but they are from an unsanctified heart, and that spoils all. *A new piece of cloath never doth well in an old garment, for the rent is but made worse.* When a mans heart is thoroughly renewed by grace, the minde savingly enlightned, the conscience thoroughly convinced, the will truly humbled and subdued, the affections spiritually raised and sanctified; and when mind, and wil, and conscience, and affections, all joyn issue to help on with the performance of the duties commanded, then is a man altogether a Christian. Mar. 9. 16.

3. *He that is altogether a Christian, looks to the manner, as well as the matter of his duties; not onely that they bee done, but how they be done.* He knows the Christians priviledges lye in *Pronouns*, but his duty in *Adverbs*; it must not be only *bonum* good, but it must bee *bene*, that good must be rightly done.

Here the almost Christian fails, hee doth the same duties that others do for the matter, but hee doth them not in the same manner; while he mindes the substance, he regards not the circumstance: If he pray, he regards not *faith and fervency* in prayer; if he hear Jam. 5. 16.
Luk. 8. 18.
he

Rom. 6. 17 he doth not mind Christs Rule, Take heed how ye hear; If he obeys, he looks not to the frame of his heart in obeying; and therefore miscarries in all he doth; *bonum oritur ex integra causa; malum ex quolibet defectu*; any of these defects spoil the good of every duty.

4. *The altogether Christian is known by his sincerity, in all his performances; whatever a man does in the duties of the Gospel, he cannot be a Christian without sincerity. Now the almost Christian fails in this; for though he doth much, prays much, hears much, obeys much, yet he is an hypocrite under all.*

5. *He that is altogether a Christian, hath an answerableness within to the law without. There is a connaturallness between the Word of God, and the will of a Christian; his heart is (as it were) the transcript of the Law: the same holiness that is commanded in the Word, is implanted in his heart; the same conformity to Christ that is enjoined by the Word of God, is wrought in the soul by the spirit of God; the same obedience which the Word requireth of him, the Lord enableth to perform*

perform by his grace bestowed on him. This is that which is promised in the *New Covenant*, *I will put my law* Heb. 9. 10. & 10. 16. *in their inward parts, and write it in their hearts, Jer. 31. 33.* Now the writing his Law in us, is nothing else but his working that grace and holiness in us which the Law commandeth, and requireth of us.

In the *Old Covenant Administration*, God wrote his *Laws* only upon tables of stone, but not upon the heart; and therefore, though God wrote them, yet they broke them; but in the *New Covenant Administration*, God provides new tables, not tables of stone, but the fleshy tables of the heart, and writes his Laws there, that there might be νόμος ἐν ὑμῶν, a law within, answerable to the Law without; and this every true Christian hath, so that he may say (in his measure) as our Lord Christ did, *I delight to do thy will, O my God, my Law is in my heart*; every believer hath a light within him, not guiding him to despise and slight, but to prize and walk by the light without him; the word commands him to walk in the light, and the light directs him

2 Cor. 3. 3

Psa. 40. 8.

him to walk according to the word.

Moreover from this impression the law upon the heart, obedience and conformity to God becomes the choice and delight of the soul ; for holiness is the very nature of the new creature , that if there were no Scripture , Bible to guide him ; yet he would be holy , for hee hath received grace . *Con*
Joh. 1. 16 grace , there is a grace within to answer to the word of grace without.

Now the almost Christian is a stranger to this law of God within ; he may have some conformity to the word in outward conversation , but he cannot have his answerableness to the word in inward constitution.

6. *The altogether Christian is much in duty, and yet much above duty ; much in duty in regard of performance much above duty in regard of dependence : much in duty by obeying, much above duty by believing. He lives in his obedience , but hee doth not live upon his obedience ; but upon Christ and his righteousness.*

The almost Christian fails in that he is much in duty , but not above it ; but rests in it ; he works for rest ,

He rests in his works; he cannot come
to believe and obey too; if he believes,
then he thinks there is no need of o-
bedience, and so casts off that; if he be
much in obedience, then he casts off
believing, and thinks there is no need
of that. He cannot say with *David*, I
have hoped for thy salvation, and done thy
Commandments.

Psa. 119.
166.

The more a man is in duty, and the
more above it; the more in doing, and
more in believing, the more a Christian.

7. He that is altogether a Christian,
was universal in his obedience; he doth not
obey one command, and neglect ano-
ther; do one duty and cast off another,
but hee hath respect to all the com-
mands; he endeavours to leave every
man, and love every duty.

Psa. 119. 6

The almost Christian fails in this; his
obedience is partial and piece-meal;
if he obeys one command, he breaks
another; the duties that least cross his
dust he is much in; but those that do,
he lays aside.

The Pharisees fasted, prayed, paid
tithes, &c. but they did not lay aside
their covetousnesse, their oppression, they
envoured Widows houses, they were
unnatural to Parents.

Mar. 23.
23.

Mar. 3. 14.

8. The

8. *The altogether Christian* makes Gods glory the chief end of all his performances; If hee praies, or hears, or gives, or fasts, or repents, or obeies, Gods glory is the main end of all; if it is true, he may have somewhat else for his higher end of his work, but God is the further end; as *Moses* Rod swallowed up the *Magicians* Rods, Gods glory is the ultimate end that swallows up all his other ends. Now the *almost Christian* fails in this, his ends are corrupt and selfish; God is possibly bee at the higher end of his work, but self is at the further end; hee that was never truly cast out of himself, can have no higher end than himself.

Now then examine thy self by the many characters; put the question to thy conscience, dost thou close with *Christ* upon Gospel-terms? is grace in the heart the principle of thy performances? dost thou look to the manner, as well as to the matter of thy duties? dost thou do all in sincerity? is there an answerableness within to the law without? art thou much above duty, or much in duty? is thy obedience a

universal? Lastly, is Gods glory the end of all? if so, then art thou not only almost, but altogether a Christian.

Oh take heed of being almost, and yet not almost a Christian; it is a great complaint of God against Ephraim that he is a cake not turned; that is, half baked, neither raw nor roasted, ὥστε ἰσθῆναι ἄψυκτος, neither cold nor hot, as Laodicea, Rev. 3. 17. Because thou art neither hot nor cold, therefore I will spew thee out of my mouth.

This is a condition that of all others is

Greatly unprofitable.

Exceedingly uncomfortable.

Desperately dangerous.

First, It is greatly unprofitable to be not almost a Christian; for failing in any one point will ruine us, as surely as if we had never made any attempts for heaven. It is no advantage to the soul to be almost converted; for the little that we want, spoils the good of well all our attainments: we say, as good never a whit as never the near; ad nihil valet quod non valet ad finem suum: there is no profit in leaving this worst that sin, unless we leave all sin; Hence God heard John gladly, and did many things,

2. Use of caution.

Hos. 7. 8.

Neque crudus, neque coctus.

De
vial
exce
coli.

Jam. 2. 10

things, but he kept his *Herodias*, and that ruined him. *Judas* did many things, *prayed* much, *preached* much, *professed* much, but yet his covetousness spoiled all; one sin ruined the young man, that had kept all the commandments but one. Thus hee that offends in one point is guilty of all. That is, that lives willingly and allowedly in any one sin, he brings the guilt of the violation of the whole Law of God upon his soul, and that upon a two-fold account.

1. Because hee manifests the same contempt of the authority of God in the wilful breach of one, as of all.

2. By allowing himself in the breach of any one command, he shews he keeps none in obedience and conscience to God; for he that hates sin, as sin, hates all sin; and he that obeys the command as the expresse Will of God, obeys every command. And for this cause, the least sin willingly, and with allowance lived in, spoils the good of all our obedience, and lays the soul under the whole wrath of God. One leak in a Ship may sink her, though she be tight every where else; *Gideon* had seventy Sons, and but one Bastard will

Jud. 8. 30
31. comp.
with ch. 9.
verse 5.

and yet that one Bastard destroyed all his
 sons; so may one sin spoil all our ser-
 vices; one lust beloved may spoil all
 our profession, as that one Bastard slew
 the Sons of Gideon.

Secondly, It is exceedingly uncomfor-
 table, as appears three waies.

1. In that such a one is hated of God
 and men; the world hates him because
 of his Profession, and God abhors him
 because of his dissimulation; the world
 loves him because he seems good, and
 God hates him, because hee doth but
 so. No person that God hates
 more than the almost Christian; I would
 thou wert either cold or hot, either all a
 Christian, or not at all a Christian.

Because thou art neither cold nor hot,
 therefore I will spew thee out of my mouth.

What a loathsom expression doth God
 here use, to shew what an utter abhor-
 rence there is in him against luke-
 warm Christians.

How uncomfortable then must that
 condition needs be, wherein a man is
 hated both of God and man?

2. It is uncomfortable in regard of
 sufferings; for being almost a Christian,
 will bring us into suffering; but being
 but

Rev. 3. 15
 verse 6.

Tepida e-
 vomere
 consuevi-
 mus, unde
 ad vomitum
 eieci-
 dum, qui-
 dam aqua
 tepida uti-
 tuntur.

Drus.

but almost a Christian, will never carry us through suffering, In *Mat. 13. 20* 21. it is said, *He that receiveth the seed into stony ground, the same is he that heareth the word, and with joy receiveth it: he hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.*

There are four things observable in the words.

1. That the stony ground may receive the word with joy.

2. That it may for some time abide a profession of it, he dureth for a while.

3. That this profession will expose to suffering; for mark, persecution is said to arise because of the Word.

4. This suffering will cause an apostatizing from profession; for that which is here called offence, is in *Luk. 8. 13* called falling away, which for a while he beleive, and in time of temptation fall away.

I gather hence, a profession may expose a man as much to suffering, as the power of godliness; but without the power of godliness there is no holding out in a profession under suffering.

suffering. The world hates the shew of godliness, and therefore persecutes it; the almost Christian, wants the substance and therefore cannot hold out in it.

Now this must needs bee very uncomfortable; if I profess Religion, I am like to suffer; if I do but profess it, I am never like to endure.

3. It is uncomfortable in regard of that deceit it layes our hopes under, to be deceived of our hopes, causeth sorrow as well as shame; he that is but almost a Christian, hopes for heaven; but unless he be altogether a Christian, he shall never come there.

Now to perish with hope of heaven, to go to hell by the gates of glory; to come to the very door, and then be shut out, as the five Virgins were; to die in the wilderness, within the sight of the promised land, at the very brink of Jordan, this must needs be sad: to come within a stride of the Goal, and miss it; to sink within sight of harbour; oh how uncomfortable is this?

3. As it is greatly unprofitable, and exceedingly uncomfortable to be but almost a Christian, so it is desperately dangerous.

und for,

feru

L

I. This

Mar 25.10

1. *This doth obicem ponere, it hinders the true work; a man lies in a fairer capacity for conversion, that lies in open enmity and rebellion, than he that sooths up himself in the formalities of Religion. This I gather from that parable of the two Sons which our Lord Christ urged to the professing Scribes and Pharisees; Mat. 21. 28.*

Mat. 21. 28
to 32.

There was a man had two Sons, and he came to one and said. Go work to day in my Vineyard; he said, I will not; but afterwards; repented and went.

And he came to the second, and said likewise; and he said, I go Sir, but went not.

The first represents the carnal open sinner, that is called by the word, but refuses, yet afterwards repents, and believes. The second represents the Hypocritical professour, that pretends much, but performs little; Now mark how Christ applies this parable, v. 31. *Verily I say unto you, that the Publicans and the Harlots go into the Kingdome of God before you.*

And upon this account it is better not to be at all, than to be almost a Christian; for the almost hinders the altogether. It is better (in this regard)

gard) to bee a sinner without a Profession, than to be a professor without conversion; for the one lies fairer for an inward change, when the other rests in an outward. Our Lord Christ tells the *Scribe*, Mark 12. 34. *Thou art not far from the Kingdome of God*, and yet never like to come there. None farther from the Kingdome of God than such as are not far from the Kingdome of God. As for instance, when there lies but one lust, one sin, between a soul and Christ, that soul is not far from Christ; but now when the soul rests in this nearness to Christ, and yet will not part with that one lust for Christ, but thinks his condition secured, though that lust be not subdued, who is farther from the Kingdome of God than he?

So our Lord Christ tells the young man, *Mar. 10. 21. One thing thou lackest*; why, he was very near Heaven, near being a Christian altogether, hee was almost saved; he tells Christ he had kept all the commands, *v. 20. He lacked but one thing*; I say, but *one thing*, but it was a great thing; that *one thing* he lacked, was more than all things he

had, for it was *the one thing necessary*;
 Luk, 10. 42 it was a new heart, a work of grace in his soul, a change of state, a heart weaned from the world; I, this was the one thing, and he that lacks this one thing, perishes with his all things else.

2. *This condition is so like a state of grace, that the mistake of it for grace is easie and common*; and it is very dangerous to mistake *anything* for grace, that is not grace; for in that a man contents himself, as if it were grace. Formality doth often dwell next door to sincerity, and one sign serves both, and so the house may be easily mistaken, and by that means a man may take up his lodging there, and never finde the way out again.

What one saith of wisdom, *Multi ad sapientiam pervenissent, nisi se jam pervenisse putassent*; many might have been wise, had they not thought themselves so, when they were otherwise; The same I may say of grace; Many a formal Professor might have been a sincere believer, had hee not mistook his profession for conversion, his duties for grace, and so rested in that for sincerity, which is but Hypocrisie.

3. It is a degree of blasphemy to pretend to grace, and yet have no grace. I gather this from that, *Rev. 2. 9. I know the blasphemy of them which say, they are Jews and are not.* This place undergoes varieties of constructions; *Grotius & Pareus* do not mistake their blasphemy to lye in their saying, *they are Jews and are not*; but to lye in the Reproaches that these *Jews* fastened upon Christ, calling him *Impostor, Deceiver, one that hath a Devil, &c.*

Brightman goes another way, and saith, This was the Blasphemy of these *Jews*, they retained that way of worship that was abrogated; and thrust upon God those old *Rites and Ceremonies* which *Jesus Christ* had abolished, and nailed to his Cross; by which they overthrew the glory of Christ, and denied his coming.

Col. 2. 14

But I conceive the blasphemy of these *Jews* to lye in this, that they said they were *Jews* and were not. A *Jew* here is not to be taken literally and strictly only, for one of the lineage of *Abraham*, but it is to be taken *Metonymically*, for a true believer, one of the spiritual seed of *Abraham*, He is a

com. 2. 29. *Jew which is one inwardly*; so that for a man to say he is a *Jew* when he is not, to profess an interest in Christ when he hath none; to say hee hath grace when he hath none, this Christ calls blasphemy.

But why should Christ call this blasphemy? this is hypocrisie; but how may it be said to be blasphemy? why, hee blasphemes the great attribute of Gods omniscieny; he doth implicitly deny that God sees and knows our hearts and thoughts; for if a man did believe the Omniscieny of God, that hee searches the heart, and sees, and knows all within, he would not dare to rest in a graceless profession of godliness; this therefore is blasphemy in the account of Christ.

—*Bello
ax ea de-
nier.*

4. *It is dangerous to bee almost a Christian, in that this stills and serves to quiet conscience.* Now it is very dangerous to quiet conscience with any thing but the blood of Christ; it is bad being at peace, till Christ speaks peace; nothing can truly pacifie conscience, less than that which pacifies God, and that is the blood of the Lord Christ. Now the almost Christian

lian quiets conscience; but not with the blood of Christ; it is not a peace flowing from Christs propitiation, but a peace rising from a formal profession; not a peace of Christs giving, but a peace of his own making; he silences and bribes conscience with a form of godliness, and so makes it give way to an undoing, soul-destroying peace; he rocks it asleep in the Cradle of duties, and then it is a thousand to one, it never awaketh more till death or judgement.

Ah my brethren, it is better to have conscience never quiet, than quieted any way but by *the blood of sprinkling*: a good conscience unquiet, is the greatest affliction to Saints; and an evil conscience quiet is the greatest judgment to sinners.

5. *It is dangerous to be almost a Christian in respect of the unpardonable sin; the sin that the Scripture saith, Can never be forgiven, neither in this world, nor in the world to come; I mean, the sin against the Holy Ghost; now such are only capable of sinning that sin, as are but almost Christians.*

Mat. 12. 32

A true believer cannot; the work of

grace in his heart, that seed of God abiding in him, secures him against it, 1 Joh. 3. 9. comp. with Ch. 5. 15, 17, 18.

The profane, open, ignorant sinner cannot; though hee lives daily and hourly in sin, yet hee cannot commit this sin; for it must be from an enlightened minde; every sinner under the Gospel especially, sins sadly against the Holy Ghost; against the strivings and motions of the Spirit; he *resists the Holy Ghost, but yet this is not the sin against the Holy Ghost.*

Act. 7. 51.

There must be three ingredients to make up that sin.

1. It must be wilful, Heb. 10. 26. *If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin.*

2. It must be against light and convictions, *After we have received the knowledge of the truth.*

blasphemia in Spiritu sanctum ea est quævis

contra probum animi sui sensum, Spiritus sancti gratiam & virtutem, acq; gloriam oppugnat. Luc. Bruggens, in Mat.

11.

that

that was possessed with a Devil, a great work, which all the people wondred at, v. 23. But what say the *Pharisees*? see v. 24. *This fellow casteth out Devils by the prince of Devils*; now that this was the sin against the Holy Ghost, is clear: for it was both wilful and malicious, and against clear convictions; they could not but see that he was the Son of God, and that this work was a peculiar work of the Spirit of God in him, and yet they say he wrought by the devil; whereupon Christ charges them with this sin against the Holy Ghost, v. 31, 33. Now these *Pharisees* were a sort of great Professors; whence I gather this conclusion, That it is the *Professor of Religion* that is the subject of this sin; not the open carnal sinner; not the true believer, but the *formal professor*.

Not the sinner, for he hath neither light nor grace; not the believer, for he hath both light and grace; therefore the formal professor, for he hath light, but no grace. Here then is the greater danger of being but almost a Christian, hee is liable to this dreadful unpardonable sin.

L. 5.

6. *This*

Compare
this with
Mar 3. 28;
29, 30.

6. *This being but almost a Christian, subjects us to Apostacy; he that gets no good by walking in the waies of God, will quickly leave them, and walk no more in them; this I gather from Hos. 14. 9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the waies of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.*

The just shall walk in them The whose heart is renewed and made right with God, hee shall keep close to God in his waies.

But the transgressor shall fall therein the word in the Hebrew is, פֶּשְׁעָנִים *peshanghim*, from a word that signifies to prevaricate, so that we may read the words thus; *the waies of the Lord are right, and the just shall walk in them; but he that prevaricates, that is an Hypocrite in the wayes of God, he shall fall therein.*

An unsound heart will never hold out long in the waies of God, John 5. 35. *He was a burning and a shining light, and ye were willing for a season to rejoice in that light.*

For a season ἕως ὥρας, *for an hour, a short*

short space, and then they left him:

It is a notable question Job puts concerning the Hypocrite, *Will he delight himself in the Almighty? will he alwaies call upon God?* Job 27. 10

Hee may do much, but these two things he cannot do.

He cannot make God his delight.

He cannot persevere in duties, at all times, and in all conditions.

He will be an Apostate at last; the *scal of hypocrisy* usually breaks out in the *plague sore of Apostacy*; conversion ground is standing ground, it is *terra firma*; but a graceless profession of Religion is slippery ground, and falling ground; *Julian the Apostate*, was first *Julian the professor*. I know it is possible a Believer may fall, but yet hee rises again, the everlasting arms are underneath; but when the Hypocrite falls, who shall help him up?

Pro. 24. 21

Deut. 33

27.

Ecc. 4. 10.

So'omon saith, Wo to him that is alone when he falls; that is, without interest in Christ; why woe to him? for he hath none to help him up; If Jesus Christ do not recover him, who can? David fell, and was restored, for hee had one to help him up, but Judas fell and perished, for he was alone.

7. This

7. This being but almost a Christian, provokes God to bring dreadful spiritual judgements upon a man.

Barrenness is a spiritual judgement: now this provokes God to give us up to barrenness: when Christ found the figtree that had leaves, but no fruit, he pronounces the curse of barrenness upon it: *Never fruit grow on thee more:* and so, Ezek. 47. 11. *The miry places thereof, and the marish places thereof shall not be healed, they shall be given to salt.*

Mat. 21. 19

1 Thes. 2.
10, 11, 12.

A spirit of delusion is a sad judgement: why, this is the almost Christians judgement, that receives the truth, but not in the love of it, because they received not the love of the truth that they might be saved, for this cause God shall send them strong delusions.

Luk. 19. 42.

To lose either light, or sight, either Ordinances or eyes, is a great spiritual judgement: why, this is the almost Christians judgement: he that profits not under the means, provokes God to take away either light or sight; either the Ordinances from before his eyes, or else to blinde his eyes under the Ordinances.

To have a hard heart is a dreadful judg-

judgement, and there is no hypocrite but he hath a hard heart.

My Brethren, it is a dreadful thing for God to give a man up to spiritual judgments.

Now this being almost a Christian, provokes God to give a man up to spiritual judgments; surely therefore it is a very dangerous thing to be almost a Christian.

8. *Being almost, and but almost Christians; will exceedingly aggravate our damnation; the higher a man rises under the means, the lower he falls if he miscarries; he that falls but a little short of heaven, will fall deepest into hell; he that hath been nearest to conversion, being not converted, shall have the deepest damnation when he is judged. Capernaums sentence shall exceed Sodoms for severity, because she exceeded Sodom in the enjoyment of mercy; she received more from God, she knew more of God, she professed more for God, and yet was not right with God, therefore she shall be punished more by God. The higher the rise, the greater the fall; the higher the profession, the lower the dam-*

Mat. vi.
23, 24.

damnation; he miscarieth with a light in his hand; he perisheth under many convictions; and convictions never end but in a sound conversion, as in all Saints: or in a sad damnation, as in all hypocrites: praying ground, hearing ground, professing ground, and conviction ground, is of all, the worst ground to perish upon.

Now then to sum up all under this Head.

* If to be almost a Christian hinders the true work of conversion: If it be easily mistaken for conversion: If it be a degree of blasphemy; If this be that which quiets conscience: If this subjects a man to commit the unpardonable sin: If it lays us liable to Apostacy: If it provokes God to give us up to spiritual Judgements: And if it be that which exceedingly aggravates our damnation; Sure then it is a very dangerous thing to be almost, and but almost a Christian.

*A Use of
Exhort.*

Oh labour to be altogether Christian, to go farther then they who have gone farthest, and yet fall short; this is the great counsel of the Holy Ghost. So run that ye may obtain, 1 Cor. 9. 24.

Give

Give diligence to make your calling and election sure, 2 Pet. 1. 10.

Need you any motives to quicken you up to this important duty?

1. This is that which is not only commanded by God; but that whereunto all the commands of God tend: A perfect conformity of heart and life to God, is the sum and substance of all the commands both of the Old and New Testament. As the Harlot was for the dividing of the child, so is Satan for dividing the heart; he would have our love and affections shared between Christ and our lusts; for he knows that Christ reckons we love him not at all, unless we love him above all. But God will have all or none. My Son, give me thy heart, Pro. 23. 26. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might, Deut. 6. 5.

Consid. 1.

1 Kings 3.
16, 26.

Luk. 12.
27.

Look into the Scripture, and see what that is upon which your only stands, and you shall find that God hath fixed it upon those great duties which alone tend to the perfection of your state as Christians. God hath fixed your only upon believing, Mat. 5. 36. only believe. God

God hath fixed your *only* upon obedience, *Mat. 4.10. Thou shalt worship the Lord thy God, and him only shalt thou serve, Phil. 1.27. Only let your conversation be as becometh the Gospel of Christ*: So that your *only* is fixed by God upon those two great duties of believing and obeying, both which tend to the perfection of your state as Christians.

Now shall God command, and shall not we obey? Can there be a higher motive to duty, than the Authority of the Great God, whose will is the eternal Rule of Righteousness? O let us fear God, and keep his Commandments; for this is **כל התורה** the *totum hominum*, the whole duty of man; so we read it.

Confid. 2. 2. The Lord Christ is a Saviour throughout, a perfect and compleat Mediator; he hath not shed his blood by halves, nor satisfied the Justice of God, and redeemed sinners by halves; No, but he went through with his undertaking, he bore all our sins, and he shed all his blood, he died to the utmost, satisfied the justice of God to the utmost, redeemed sinners to the utmost,

utmost, and now that he is in heaven, he intercedeth to the utmost, and is able to save to the utmost. Heb. 7. 25.

It is observed that our Lord Christ when he was upon the earth, in the days of his flesh, he wrought no *Semiplenam curationem*, no half-cures, but whomsoever they brought to him for healing, he healed them throughout, Mat. 14. 25, 36. They brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched, were made perfectly whole.

Oh what an excellent Physician is here! none like him; he cureth

Infallibly,
Suddenly,
Perfectly.

He cureth *Infallibly*; none ever came to him for healing, that went without it; he never practised upon any that miscarried under his hand,

He cureth *Suddenly*; no sooner is his Garment touched, but his Patient is healed. *The Leper*, Mat. 8. 3. is no sooner touched, but immediately cured; the two blind men, Mat. 20. are no sooner touched, but their eyes are immediately opened, v. 34.

Mar. 1. 31.
& 2. 12.
Luk. 8. 41.

He

Mat. 14.
36.

He cureth *Perfectly*; as many as were touched, were made perfectly whole.

Now all this was to shew what perfect and compleat Saviour Jesus Christ would be to all sinners that would but come to him. They should find healing in his blood, virtue in his righteousness, and pardon for all their sins, what ever they were; look on Christ healed all the diseases of all that came to him when he was on earth, so he pardons all the sins, and heals all the wounds of all those souls that come to him, now he is in heaven.

He is a Saviour throughout, and shall not we be Saints throughout? Shall he be altogether a Redeemer and shall not we be altogether Believers? O what a shame is this!

Consid. 3.

3. *There is enough in Religion to engage us to be altogether Christians, and that whether we respect profit or comfort, for grace brings both.*

First, *Religion is a gainful thing* and this is *argumentum cogens*, a compelling motive, that becomes effectual upon all; Gain is the God whom the world worships; what will not men do, what will they not suffer for gain?

what

what journeys do many take by Land,
what voyages by Sea, through hot and
cold, through fair and foul, through
storm and shine, through day and
night, and all for gain!

Now there is no calling so gainful as
this of Religion; it is the most profi-
table imployment we can take up. *God-*
liness is profitable unto all things, 1 Tim.

4.8. It is μέγας πορισμός, a great Re-
venue; if it be closely followed, it brings
the greatest income; indeed some
men are religious for the worlds sake,
such shall be sure not to gain; but they
who are religious for Religions sake,
shall be sure not to lose, if heaven and
earth can recompence them; for *god-*
liness hath the promise both of the life
that now is, and of that which is to come.

1 Tim 4. 8

Ah who would not be a Christian,
when the gain of godliness is so great!
many gain much in their worldly cal-
ling, but the profit which the true be-
liever hath from one hours communi-
on with God in Christ, weigheth
down all the gain of the world; cur-
sed be that man who counts all the
gain of the world worth one hours
communion with Jesus Christ, said
that

Prov. 3.
13, 14.

that Noble Marquess *Galeacius Gacciola*. It is no where said in Scripture; happy is the man that findeth silver, and the man that getteth fine Gold: these are of no weight in the ballance of the Sanctuary; but it is said, *Happy is the man that findeth wisdom, and the man that getteth understanding; for the Merchandize of wisdom is better than the Merchandize of silver, and the gain thereof than fine gold.*

By wisdom and understanding here we are to understand the Grace of Christ, and so the Spirit of God interpreteth it, *Job 28. 28. Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.*

Now of all Merchants, he that trafficks in this wisdom and understanding, will prove the richest man: a grain of godliness outweigheth all the Gold of *Ophir*: there is no riches like being rich in Grace. For,

1. *This is the most necessary riches; other things are not so; silver & gold are not so; we may be, and be happy without them: there is but one thing necessary, and that is the Grace of Jesus Christ in the heart; have this, and have all that you want this, and want all.*

2. It is the most substantial gain; the Luk. 16. 11
things of this world are more shadow
than substance; pleasure, honour, and
profit, comprehend all things in this
world, and therefore are the carnal
mans Trinity.

*Ambitiosus honos, & opes, & fœda
voluptas,*

*Hæc tria pro trino Numine mundus
habet.*

The Apostle John calls them, the 1 Joh. 2. 9.
lust of the flesh, the lust of the eyes, and
the pride of life; this (saith he) is all that
is in the world; and truly if this be all,
all is nothing; for what is pleasure
but a dream and conceit? what is ho-
nour but fancy and opinion? and what
profit, but a thing of nought? Why
wilt thou set thine eyes upon that which
is not? Prov. 23. 5. The things of the
world have in them no solid substi-
tance, though foolish carnal men call
them substance.

But now Grace is a substantial good;
our Lord Christ calls it, Prov. 9. 21.
that I may cause those that love me to
inherit substance, *לִחְבֵּת חַיִּים* to inherit
that which is; Grace is a reality, other
things are but shew and fancy.

*דְּמִיּוֹת
Et non ex-
istunt.*

3. *Godliness is the safest gain*; the gain of worldly things is always with difficulty, but seldom with safety: the soul is often hazarded in the over-eager pursuit of worldly things; nay, thousands do pawn, and lose, and damn their precious souls eternally for a little silver and gold, which are but the guts and garbage of the earth. *And what is a man profited to gain the whole world, if he lose his soul?*

Mar. 6. 26.

But the gain of Godliness is ever with safety to the soul, nay the soul is lost and undone without it, and not saved but by the attainment of it; a soul without grace, is in a lost and perishing condition; the hazard of eternity is never over with us, until the Grace of Christ Jesus be sought by us, and wrought in us.

1 Tim. 6.

17.

4. *Godliness is the surest profit*; as it is safe, so it is sure; men make great ventures for the world, but all runs upon uncertainties; many venture much, and wait long, and yet find no return but disappointment; they sow much, and yet reap nothing.

But the gain of godliness is sure, *Pro. 11. 18. To him that soweth righteousness, shall be a sure reward.* And

And as the things of this world are uncertain in the getting, so they are uncertain in the keeping.

*Non minor est virtus quam querere
parta tueri.*

If men do not undo us, Moths may; robbery doth not, rust may; if rust doth not, fire may; to which all earthly treasures are incident, as our Lord Christ teacheth us, *Mat. 6. 19.* Solomon smeth the World with wings, *Pro. 23. 5.* Riches take themselves wings, and flie as an Eagle towards Heaven. A man may be rich as *Dives* to day, and yet poor as *Lazarus* to morrow: Oh how uncertain are all worldly things!

*Habent
non alas
passerinas,
sed aquili-
nas.*

But now the true treasure of Grace in the heart, that can never be lost: it is out of the reach both of rust and robber: he that gets the world, gets a good he can never keep; but he that gets grace, gets a good he shall never lose.

5. The profit of godliness lieth not only in this world but in the world to come: All other profit lieth in this world only: riches and honors, &c. are called this worlds goods, but the riches of Godliness is chiefly in the other worlds goods, in the enjoyment of God

1 Tim. 4. 8

1 Joh. 3. 17

God and Jesus Christ, and the Holy Spirit, among Saints and Angels in glory; Lo, this is the gain of godliness, *such honour have all his Saints.*

Psa. 149.9

Job 38.22

6. The gain of godliness is a durable and eternal gain: all this worlds goods are perishing: perishing pleasures, perishing honours, perishing profits, perishing comforts, riches are not for ever: saith Job, hast thou entred into the treasures of the snow? Gregory upon these words observes, that earthly treasures are treasures of snow: what pains do children take to scrape and rowse the snow together to make a snow-bal, which is no sooner done, but the heat of the Sun dissolves it, and it comes to nothing! Why, the treasures of worldly men, are but treasures of snow: when death and judgment come, they melt away and come to nothing. Riches profit not in the day of wrath, but righteousness delivers from death, *Prov. 11.4.*

You see here the great advantage of Godliness: so that if we look at profit, we shall find enough in Religion to engage us to be altogether Christians. Or,

2. If we look at comfort, Religion is the most comfortable profession; there are

are no comforts to be compared to the comforts of grace and godliness.

1. *Worldly comfort is only outward, it is but skin deep; in the midst of laughter the heart is sorrowful, Prov. 14. 13. But now the comfort that flows from godliness, is an inward comfort, a spiritual joy, therefore it is called gladness of heart, Psal. 4. 7. Thou hast put gladness in my heart; other joy smooths the brow, but this fills the breast.*

2. *Worldly comfort hath a nether spring; the spring of worldly comfort is in the creature, in some earthly enjoyment, and therefore the comfort of worldly men must needs be mixed and muddy; an unclean fountain cannot send forth pure water. But spiritual comfort hath an upper spring; the comfort that accompanies godliness, flows from the manifestations of the love of God in Christ, from the workings of the blessed spirit in the heart, which is first a Counsellor, and then a Comforter; And therefore the comforts of the Saints must needs be pure and unmixed comforts, for they flow from a pure Spring.*

3. *Worldly comfort is very fading and*

M

transi-

Jam 3. 1.

transitory; the triumphing of the wicked is but short, and the joy of the hypocrite is but for a moment. Solomon compares it to the crackling of thorns under a pot, Eccl. 7.6. which is but a blaze, and soon out, so is the comfort of carnal hearts; but now the comfort of godliness is a durable and abiding comfort; your heart shall rejoyce, and your joy no man shall take from you.

The comfort of godli- } In Life.
ness is lasting, & ever- } In Death.
lasting, it abides by us } After Death.

Phil. 1.2.
Col. 1.2.

First, It abides by us in life; grace and peace go together; godliness brings forth comfort and peace naturally; the effect of righteousness shall be peace; It is said of the Primitive Christians, they walked in the fear of the Lord, and in the comfort of the Holy Ghost, Act. 9.31. Every duty done in uprightness and sincerity, reflects some comfort upon the soul;

Isa. 32.17.

In keeping the commands there is great reward; not only for keeping of them, but in keeping of them; as every flower, so every duty carries sweetness and refreshing with it.

Object.

But who more dejected and disconsolate than Saints and Believers? whose lives are

are more uncomfortable? whose mouths are more filled with complaints than theirs? if a condition of godliness and christianity, be a condition of so much comfort, then why are they thus?

That the people of God are often Sol.

times without comfort, that I grant; they may walk in the dark, and have no light; but this is none of the product of godliness; grace brings forth no such fruit as this; there is a three-fold rise and spring of it, Isa. 50. 10.

Sin within.

Desertion } without.
Temptation }

1. Sin within; the Saints of God are not all spirit and no flesh, all grace and no sin; they are made up of contrary principles; there is light & darkness in the same mind; sin and grace in the same will, carnal and spiritual in the same affections; there is the flesh lasting against the spirit in all these; and too oft the Lord knows, Gal 5. 17. is the believer led away captive by these warring lusts; so was the holy Apostle himself, I finde then a law, that when I would do good, evil is present with me, Rom. 7. 21. and v. 23. I see another law in my members,

warring against the law of my minde, and bringing me into captivity to the law of sin; and this was that which broke his spiritual peace, and filled his soul with trouble and complaints, as you see v. 24. O wretched man that I am, who shall deliver me from this body of death!

So that it is sin that interrupts the peace of Gods people; in-dwelling lust stirring and breaking forth, must needs cause trouble and grief in the soul of a believer; for it is as natural for sin to bring forth trouble, as it is for grace to bring forth peace; every sin contracts a new guilt upon the soul, and guilt provokes God; and where there is a sense of guilt contracted, and God provoked, there can be no peace, no quiet in that soul, till faith procures fresh sprinklings of the blood of Jesus Christ upon the conscience.

2. *Another spring of the believers trouble and disconsolateness of spirit, is the desertions of God; and this follows upon the former; God doth sometimes disappear, and hide himself from his people, verily thou art a God that hidest thy self, Isa. 45. 15. But the cause of Gods hiding, is the believers sinning;*

Psal. 13. 1.

Your

Your iniquities have separated between you and your God, and your sins have hid his face from you, Isa. 59. 2. In Heaven where there is no sinning, there is no losing the light of Gods countenance for a moment; and if Saints here could serve God without corruption, they should enjoy God without desertion; but this cannot be, while we are in this state remaining lusts will stir & break forth, & then God will hide his face; & this must needs be trouble, *Thou didst hide thy face, and I was troubled*, Ps. 30. 7.

The light of Gods countenance shining upon the soul, is the Christians heaven on this side heaven; and therefore it is no wonder if the hiding of his face bee looked upon by the soul, as one of the days of hell; so it was by David; *The sorrows of death compassed me, the pains of hell gate hold upon me, I found trouble and sorrow*, Ps. 116. 3

3. A third spring of that trouble and complaint that brims the banks of the Christians spirit, is the temptations of Satan, οὗτος ὁ ἐχθρὸς, he is the great enemy of Saints, and he envieth the quiet and comfort that their hearts are filled with, when his conscience is brimmed

Mat. 13. 39

with horror and terror; and therefore though hee knows hee cannot destroy their grace, yet hee labours to disturb their peace: As the blessed spirit of God is first a sanctifier, and then a comforter, working grace in order to peace; so this cursed spirit of hell, is first a tempter, and then a troubler; first perswading to act sin, and then accusing for sin: and this is his constant practice upon the Spirits of Gods people; he cannot endure that they should live in the light of Gods countenance, when himself is doom'd to eternal, intolerable darkness.

And thus you see whence it is that the people of God are often under trouble and complaint; all arises from these three springs of

Sin within.

Desertions } *without.*
Temptations

If the Saints could serve God without sinning, and enjoy God without withdrawing, and resist Satan without yielding, they might enjoy peace and comfort without sorrowing; this must be endeavoured constantly here, but it will never be attained fully but in heaven.

But

But yet so far as grace is the prevailing principle in the heart, and so far as the power of godliness is exercised in the life, so far the condition of a childe of God is a condition of peace; for it is an undoubted truth, *that the fruit of righteousness shall be peace*: But suppose the people of God experience little of this comfort in this life, yet,

2. *They finde it in the day of death*; grace and holiness will minister unto us then, and that ministration will bee peace. A believer hath a two-fold spring of comfort, each one emptying it self into his soul in a dying season; one is from above him, the other is from within him: the spring that runs comfort from above him, is *the blood of Christ sprinkled upon the conscience*; the spring that runs comfort from within him, is *the sincerity of his heart in Gods service*; when wee lye upon a Death-bed, and can reflect upon our principles & performances, in the service of God, and there find uprightness and sincerity of heart, running through all, this must needs be comfort: it was so to *Hezekiah*, *Remember O Lord, how I have walked before thee in truth, and*
M 4 *with*

with a perfect heart, and have done that which is good in thy sight, Isa. 38.3.

Nothing maketh a Death-bed so uneasie and hard, as a life spent in the service of sin and lust; nothing makes a death-bed so soft and sweet, as a life spent in the service of God & Christ. Or put the case the people of God should not meet with this comfort then, yet,

3. *They shall bee sure to finde it after death; if time bring none of this fruit to ripeness, why yet eternity shall; grace in time, will be glory in eternity; holiness now, will be happiness then; whatever it is a man soweth in this world, that he shall bee sure to reap in the next world; Hee that soweth to the flesh, shall of the flesh reap cernition; but he that soweth to the spirit, shall of the spirit reap life everlasting; When sin shall end in sorrow and misery, holiness shall end in joy and glory; Well done thou good and faithful servant, enter thou into the joy of thy L^rd, Mat. 25. 23. Whoever shareth in the grace of Christ, and conformeth to the life of Christ in this world, shall share in the joyes of Christ in the world to come, and that joy is joy unspeakable, and full of glory; lo, here is the fruit of god-*
- Cal. 5. 7.
- Ga' 6. 8.
- Rom, 6. 23
- Pet. i. 18

godliness; say now if there be not enough in Religion, whether we respect profit or comfort, to engage us to bee Christians throughout,

4. *What an entire resignation wicked men make of themselves to their lusts! and shall not wee do so to the Lord Christ? they give up themselves without reserve to the pleasures of sin, and shall we have our reserves in the service of God? they are altogether sinners, and shall not we be altogether Saints? they run and not faint in the service of their lusts, and shall we faint, and not run in the service of Christ? shall the servants of corruption have their ears boared at the door posts of sin, into-ken of an entire and perpetual service, and shall not we give up our selves to the Lord Christ, to bee his for ever? shall others make a Covenant with he'l and death, and shall not wee joyn our selves to God in an everlasting Covenant that cannot be forgotten? *Acrius ille ad perniciem quam nos ad salutem? shall they take more pains to damn their souls, than wee do to save ours; and make more speed to a place of vengeance, than we do to a Crown of righteousness.**

Consid. 4

Exo. 21.6

Isa. 28.15

Jer. 50.5

2 Tim 4.8

M^s

Which

Which do you judge best, to be saved everlastingly, or to perish everlastingly? which do you count the best Master, God or the Devil? Christ or your lusts? I know you will determine it on Christs side: Oh then! when others serve their lusts with all their hearts, do you serve Christ with all your hearts; if the hearts of the sons of men be fully set in them to do evil, then much more let the hearts of the sons of God be fully set in them to do good.

Eccl. 3. 5.

Jer. 3. 5.

Confid. 5.

5. If ye are not altogether Christians ye will never be able to appear with comfort before God, nor to stand in the judgement of the last and great day; for this sad dilemma will silence every Hypocrite; If my commands were not holy, just and good, why didst thou own them? if they were holy, just and good, why didst thou not obey them? If Jesus Christ was not worth the having, why didst thou profess him? if he was, then why didst thou not cleave to him, and close with him? If my ordinances were not appointed to convert and save souls, why didst thou sit under them, and rest in the performance of them? Or if they were, then why didst thou not

not submit to the power of *them*? If Religion be not good, why dost thou profess it? if it be good, why dost thou not practice it? *Friend, how camest thou in hither; not having on a wedding garment? if it was not a wedding feast, why didst thou come at the invitation? if it was, then why didst thou come without a wedding-garment?*

Mat. 22. 1

I would but ask an hypocritical professor of the Gospel, what hee will answer in that day. Verily you deprive *your* selves of all possibility of apology in the day of the righteous Judgement of God; it is said of the man that had no wedding garment on, that when Christ came and examined him, *hee was speechless*; hee that is *graceless* in a day of grace, will be *speechless* in a day of judgement; professing Christ without a heart to close with Christ, will leave our souls inexcusable, and make our damnation unavoidable, and more intolerable.

Mat. 11. 21

These are the motives to enforce the duty; and oh that God would set them home upon your hearts and consciences, that you might not dare to rest a moment longer in a half-work,
or

or in being *Christians* within a little, but that you might bee altogether *Christians*!

Quest.

But you will say possibly, how shall I do? what means shall I use, that I may attain to a through work in my heart, that I may be no longer almost, but altogether a *Christian*.

Answer.

Now I shall lay down three Rules of direction, instead of many to further & help you in this important duty, and so leave this work to Gods blessing.

Direct. I

First, Break off all false peace of conscience; this is the *Devils Bond* to hold the soul from seeking after *Christ*. As there is the peace of *God*; so there is the peace of *Satan*; but they are easily known, for they are as contrary as *Heaven and Hell*, as light and darkness.

The peace of *God* flows from a work of grace in the soul, and is the peace of a *Regenerate* state; but the peace of *Satan* is the peace of an *unregenerate* state, it is the peace of death; in the *Grave*, *Job* saith, there is peace; there the wicked cease from troubling; so a soul dead in sin is full of peace, the wicked one troubleth him not.

Job 3. 17

The peace of *God* in the soul, is a peace

peace flowing from a removal of guilt by justifying Grace, Rom. 5. 1. Being justified by faith in his blood, we have peace with God; but the peace of Satan in the soul, arises, and is maintained by a stupidity of spirit, and insensibleness of guilt upon the conscience.

The peace of God is a peace from sin, that fortifies the heart against it; The peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. 4. 7. the more of this peace there is in the soul, the more is the soul fortified against sin; but the peace of Satan is a peace in sin; the strong man armed keeps the house, and there is all at peace, Luk. 11. 21. The Saints peace is a peace with God, but not with sin; the sinners peace is a peace with sin, but not with God; and this is a peace better broke than kept; it is a false, a dangerous, an undoing peace; my brethren, death and judgment will break all peace of conscience, but only that which is wrought by Christ in the Soul, and is the fruit of the blood of sprinkling; when he gives quietness, who can make trouble? Job 34. 29. Now that peace that death will break, why

Phexgorea.

why should you keep? who would be fond of that quietness which the flames of hell will burn in sunder? and yet how many travel to hell, through the fools Paradise of a false peace?

Oh break off this peace; for we can have no peace with God in Christ, whilst this peace remains in our hearts; *Intus existens prohibet alienum.* The Lord Christ gives no peace to them that will not seek it; and that man will never seek it, that doth not see his need of it; and he that is at peace in his lusts, sees no need of the peace of Christ. The sinner must be wounded for sin, and troubled under it, before Christ will heal his wounds, and give him peace from it.

Direct. 2.

2. Labour after a through work of conviction; every conviction will not do it, the almost Christian hath his convictions, as well as the true Christian, or else he had never gone so far; but they are not sound and right convictions, or else he had gone farther; God will have the soul truly sensible of the bitterness of sin, before it shall taste the sweetness of Mercy. The plow of conviction must go deep, and make deep Furrows in the heart, before God will sow the precious

precious seed of Grace and Comfort there; that so it may have depth of earth to grow in. This is the constant method of God. First to shew man his sin, then his Saviour: First his danger, then his Redeemer: First his wound, then his cure: First his own vileness, then Christs Righteousness. We must be brought to cry out, *unclean, unclean; to mourn for him whom we have pierced,* and then he sets open for us a fountain to wash in for sin, and for uncleanness, *Zach. 12. 4. ult. verses, comp. with Zach. 13: 1.* That is a notable place, *Job 33. 17, 28.* He looked upon men, and if any say, *I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the Pit, and his life shall see the light.* The sinner must see the unprofitableness of his unrighteousness, before he profits by Christs righteousness. The *Israelites* are first stung with the fiery serpents, and then the brazen serpent is set up. *Ephraim* is first thoroughly convinced, and then Gods bowels of mercy work towards him. Thus it was with *Paul, Manasseh, the Jaylor, &c.* So that this is the unchangeable

Numb. 21:
6. 8.

able method of God in working grace, to begin with conviction of sin.

Oh therefore labour for through conviction; and there are three things we should especially be convinced of.

First, *Be convinced of the evil of sin*, the filthy and heinous nature of it; this is the greatest evil in the world; it wrongs God, it wounds Christ, it grieves the Holy Spirit, it ruineth a precious Soul; all other evils are not to be named with this. My Brethren, though to do sin, be the worst work, yet to see sin is the best fight; for sin discovered in its vileness, makes Christ to be desired in his fulness.

But above all, labour to be convinced of the mischief of an unsound heart; what an abhorring it is to God, what certain ruine it brings upon the soul. Oh think often of the *Hypocrites Hell*, Mat. 24. 51.

2. *Be convinced of the misery and desperate danger of a natural condition*: for till we see the plague of our hearts, and the misery of our state by nature, we shall never be brought out of our selves, to seek help in another.

Thirdly, *Be convinced of the utter*

in-

insufficiency and inability of any thing below Christ Jesus, to minister relief to thy soul in this case: all things besides Jesus Christ are *Physicians of no value*; Job 13. 4. duties, performances, prayers, tears, self-righteousness, avail nothing in this case; they make us like the troops of *Tema*, to return *ashamed* at our disappointment from such *failing brooks*. Job 6. 19, 20.

Alas! it is an infinite righteousness that must satisfy for us; for it is an infinite God that is offended by us. If ever thy sin be pardoned, it is infinite mercy that must pardon it; if ever thou be reconciled to God, it is infinite merit must do it; if ever thy heart be changed, and thy state renewed, it is infinite power must effect it; and if ever thy soul escape hell, and be saved at last, it is infinite Grace must save it.

In these three things right and sound conviction lieth, and wherever the spirit of God worketh these through convictions, it is in order to a true and sound conversion; for by this means the soul is brought under a right qualification for the receiving Christ.

You must know, that a sinner, *quatenus* a sinner, can never come to Christ

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See Nori-
ons Or-
thod. E-
vangelist,
p. 130.

Mat. 9.
12, 13.

Luk. 9. 10.
Isa. 61. 1, 2

Periissem
nisi peri-
issem.

Christ; for he is dead in sin, in enmi-
ty against Christ, an enemy to God,
and the Grace of God; but there are
certain qualifications that come be-
tween the souls dead state in sin, and
the work of conversion and closing
with Christ, whereby the soul is put
into a capacity of receiving the Lord
Jesus Christ. For no man is brought
immediately out of his dead state, and
made to believe in Jesus Christ; there
are *termini medianres*, some qualifica-
tions coming in between; now sound
convictions are the right qualifications
for the sinners receiving Christ; for
*he came not to call the righteous, but sin-
ners to repentance*; that is, such as see
themselves sinners, and thereby in a
lost condition; so Luke explains it,
*The Son of man is come to seek and to
save that which was lost*; he is anointed
and sent to bind up the broken-hearted, to
comfort all that mourn.

Oh therefore if you would be sound
Christians, get sound convictions; ask
those that are believers indeed, and
they will tell you, had it not been
for their convictions, they had never
sought after Christ for sanctification
and

and salvation; they will tell you, they had perished if they had not perished; they had been in *eternal bondage*, but for their *Spiritual bondage*, had they not been lost as to themselves, they had been utterly lost as to Christ.

3. *Never rest in convictions, till they end in conversion*: this is that wherein most men *miscarry*; they rest in their *convictions*, & take them for *conversion*; as if sin seen were therefore forgiven, or as if a sight of the want of Grace, were the truth of the work of Grace. Direct. 3.

That is a notable place in *Hos. 13.*
13. Ephraim is an unwise son; for he should not stay long in the place of the breaking forth of children. The place of the breaking forth of children is the womb; as the Child comes out of the womb, so is conversion born out of the womb of conviction; now when the Child sticks between the womb and the world, it is dangerous, it hazards the life both of mother and child; so when a sinner rests in conviction, and goes no farther, but sticks in the place of the breaking forth of children; this is very dangerous, and hazards the life of the soul.

You

You that are at any time under *convictions*, oh take heed of resting in them; do not *stay long in the place of the breaking forth of children*; though it is true that conviction is the first step to conversion, yet it is not conversion; a man may carry his convictions along with him into hell.

What is that which troubleth poor creatures when they come to die, but this? I have not improved my convictions; at such a time I was convinced of sin, but yet I went on in sin, in the face of my convictions; in such a Sermon I was convinced of such a duty, but I slighted the conviction; I was convinced of my want of Christ, and of the readiness of Christ to pardon and save, but alas I followed not the conviction.

My Brethren, remember this, *slighted convictions* are the worst Death-bed Companions. There are two things especially which above all others make a Death-bed very uncomfortable.

1. *Purposes and Promises not performed.*

2. *Convictions slighted and not improved.*

When

When a man takes up purposes to close with Christ, and yet puts them not into execution; and when he is convinced of sin and duty, and yet improves not his convictions; Oh this will sting and wound at last.

Now therefore, Hath the Spirit of the Lord been at work in your souls? Have you ever been convinced of the evil of sin, of the misery of a natural state; of the insufficiency of all things under heaven to help; of the fulness and Righteousness of Jesus Christ, of the necessity of resting upon him for pardon and peace, for sanctification and salvation? Have you ever been really convinced of these things? Oh then as you love your own souls, as ever you hope to be saved at last, and enjoy God for ever, improve these convictions, and be sure you rest not in them till they rise up to a through close with the Lord Jesus Christ, and so end in a sound and perfect conversion. Thus shall you be not only almost, but altogether Christians.

F I N I S.

*These Books following are Printed for,
and sold by Thomas Parkhurst, at the
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Ser-

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